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OLD MAN OF SEVENTY SEEMS TO HAVE RENEWED HIS YOUTH.

Believed to Be Possessed by the Soul of a Murderer.

The St. Louis Post Dispatch is responsible for the following strange account of obsession:

Bridgeport, Conn., Jan. 29.—Whether "Ouija" has upset Mrs. H. M. Griffen and whether the spirit of Charles A. Boinay, hanged three years ago for the murder of Marcus Nichols of Daniel Farms, inhabits the body of Edward Luther, does not concern the police here. All they knew yesterday was that Mrs. Griffen had come and begged them to save the family of Luther—mother and four children—from Luther, who is now Boinay, she declared. Mrs. Griffen told the same story to Sheriff Hawley and begged his aid too.

"My mother came to me from the spirit world," she said, "and told me that Mr. Luther would pass over on Jan. 3. I told Mrs. Luther, and she said she was not surprised, for her son, who is in the spirit land, had come to her and said, 'Mother, papa will pass over on Jan. 3.'

"The night of Jan. 3 came, and when the sun sank behind the hills old Mr. Luther—he was 70 years old—grew worse rapidly. His heart was barely beating. His wife knew he was about to die, but with true devotion she tried to keep him as long as possible. Near midnight he became unconscious. My spirit mother and children and a few friends were standing around the bedside.

"There was another spirit hovering around—a wild and untamed spirit. Just as Edwin Luther's spirit left him this spirit darted into the form on the bed. Mrs. Luther and her son Paul were working over the body, rubbing it to bring back life, for though the spirit had departed the body was still warm.

"Suddenly they saw signs of life returning. The breath began to come stronger, the heart beat faster. Pretty soon Edwin Luther opened his eyes. By morning he was able to sit up. My mother in spirit made it all plain to me—it was the spirit of Charles A. Boinay that had taken abode in Edwin Luther's body.

"'Boinay's spirit came back for revenge,' mother said, 'and he will kill Mrs. Luther and her children if he gets a chance.' I thought I ought to tell Mrs. Luther her danger, and last Sunday I drove over to her place in Huntington. There I found the most remarkable verification of what my mother had told me. Mr. Luther's form was no longer bent; he threw back his shoulders and skipped about as young as any man of 25 years.

"When I was there last Sunday he tried to entice one of his little girls into the barn to kill her, but we called her back just in time. You see Boinay's spirit has been hovering around for some time waiting for a chance to wreak vengeance on those who helped to convict him."

A Post-Dispatch reporter visited the Luther home in Huntington. There was old Luther sawing wood with all the ease of a youth of 20. He still has his gray hair, and his face was furrowed by the lines of pain, which had come with advancing age, but his form was no longer bent and his eyes were bright as a boy's. He walked with the springy step of a young man.

Mrs. Luther frankly said that she believed in the spirits and admitted hearing Mrs. Griffen's story that Charles Boinay's spirit had possession of her husband's body. She told how the spirits had foretold to her the death of her son Jesse, who now holds spirit converse with her.

"I feel like a new man," said Luther. "They say that Boinay's spirit has taken possession of me. Mrs. Griffen's mother has told her that I have come back for revenge, and I do feel strange sometimes."

This experience recalls the night when the detectives and watchers were secreted in the house in which the Luthers now live, waiting for Charles A. Boinay to return home, for it was in this same house that the Weeks family lived, and Maggie Boinay, the wife of Charles A. Boinay, was a Weeks before she was married. Detective George Arnold and others held seances in the old house near the Weeks house night after night as they waited through the long hours for the ringing of the electric bell connected by wire with the Weeks house, which Maggie Boinay was to signal on by pressing a button when her husband, the murderer, should arrive home. Thus he was caught.

Chief Baron O'Grady was once trying a case in an assize town where the courthouse abutted on the green, says the Buffalo Commercial. A fair was in progress and just outside the court a number of asses were scattered. As the counsel was addressing the court one of these began to bray. Instantly the chief baron stopped the speaker. "Wait a moment, Mr. Bushe," he said, "I can't hear two at once." The court roared, and the advocate grew red. But presently, when it came to the summing up, the judge was in full swing, when another ass struck in, whether by the counsel's contrivance or not, who shall say? Any how, up jumped Mr. Bushe, with his hand to his ear, and said: "Would your lordship speak a little louder? There is such an echo in the court."

CAVERN WAS DISCOVERED JUST AS A BLIND WOMAN DESCRIBED IT.

Under date of Feb. 17 a dispatch from Berryville, Va., says that great excitement has been created in that vicinity by the announcement that a cave had been discovered on the farm of Mrs. Hattie W. Dortch and her sister, Miss Celina Williams. This property was formerly owned by Mr. James E. Tyson of Baltimore, a brother-in-law of the present owner, and is about three miles from Berryville.

The circumstances which led up to the discovery of the cave seem almost too strange to be true, but the prominence of the persons who vouch for their truth leaves no room for doubt. Mr. Henry Williams, a brother of the ladies above named, says that some weeks ago his sister, Mrs. Dortch, was visiting in Baltimore. In the same house where she was staying was an old blind lady, recently from Scotland, her native country.

Mrs. Dortch was told that this old lady had at various times foretold the discovery of money, and one day, more from curiosity than from any real belief in her powers of divination, she said to her, "I wish you would tell me where to find a fortune on my farm in Virginia." For a few minutes she said nothing, then turning to Mrs. Dortch, she described accurately the farm here; told her just west of the house was an old spring; at so many feet from that a large tree, and that if an opening was made at a point between the two, which she described, a cave would be found; in that cave a well of water, human bones and a chest of gold and precious stones.

So impressed was Mrs. Dortch with what had been told her that upon her return here she told her family. Digging was begun two weeks ago, the cave was found and in it the well and bones, just as foretold. The cave contains several quite large rooms, and work is now being steadily pushed on in the hope that the chest of gold will also be unearthed.

In a Scottish country parish a well-known joke-maker was one day chatting with the minister, who jocularly remarked: "I suppose, James, you have in your time made up nearly as many witticisms as I have sermons?"

James—"Weel, I dinna ken, but ye have a great advantage ower me."

Minister—"In what way?"

James—"In this way: If I try tae palm aff an aul' joke on the editors the things' detected at ance; but fouk pay sae little heed tae sermons that when an aul' ane's preached it gangs doon jist as weel as a brand new discourse."—The Two Worlds.

PERT PERSONALS.

Sousa is probably taking boxing lessons so that he can beat time more effectively.—Buffalo Express.

The Prince of Wales is insured for \$10,000,000 and the chances are that his mother will get it.—Des Moines Leader.

Mr. Guerin should write a book entitled "Me and France; or, How I Stood Off the Republic."—Indianapolis Journal.

Uncle Russell Sage believes in moderation in all things except money making and economy.—St. Louis Post-Dispatch.

The cookery of Mrs. Ingalls, which is much praised in Atchison, is not adequately advertised by her attenuated husband.—Kansas City Star.

By the way, did anybody ever hear Mrs. Choate say that if she couldn't be herself she would rather be Mr. Choate's second wife?—Somerville Journal.

Edward Markham is going to Europe, possibly to convince himself that there really are people who resemble his "man with a hoe."—Kansas City Journal.

If Kipling does not write better poetry than he has been giving us lately, he will be unable to save himself from being appointed the next poet laureate.—Boston Transcript.

ANCIENT ENGINEERING.

Discoveries have recently been made in the lava beds of New Mexico which throw a new light on the very complete systems of reservoirs and irrigation viaducts which were employed by the ancient inhabitants of that part of the country, says the Scientific American. Under the lava, which covers hundreds of square miles, are found traces of cemented ditches and reservoirs that are marvels of civil engineering. Ditches wind in and out at the base of mountain ranges, following the sinuosities of the canals in such a manner as to catch all the storm water before it was absorbed by the loose sand at the mountain's base. Reservoirs at convenient places stored the water, which was led in cemented ditches across loose soil to the various points where it was required. Chasms were crossed by viaducts.

Miss Jackson—So yo' don't flink Mistah Johnson will be a success behin' de bat?

Mr. Whitewash—No; yo' see, a catcher am expected to run like de dickens an' catch a foul; but Johnson am in de habit ob catchin' de fowl first an' den runnin' like de dickens.—Judge.

MISCELLANEOUS.

REV. FRANK DEWITT TALMAGE
ON SPIRITUALISM.

Empty Denunciations From a Great
Preacher.

Reviewed by Moses Hall.

Mr. Talmage next, forgetting what he had said of mediums, that "their work is the mission of the devil, pure and simple," concludes that they are all frauds. His language is: "In the first place the book of Leviticus condemns the Spiritualistic mediums because they are all frauds without one exception."

This remarkable discourse out-herods Herod. This man's father, in his six times repeated discourse against Spiritualism, furnishes the original for this one; and though he has been regarded as the received type of bald, befit, and reckless assertion makers, he did not assert the matter as strongly as is here done. He said:

"Some of the performances of Spiritual mediums are not to be ascribed to humbug or fraud, but to some occult law that after awhile may be demonstrated. I believe that now nine hundred and ninety-nine out of every thousand achievements on the part of Spiritual mediums are arrant and unmitigated humbugs."

At the time the old gentleman said this I accepted the issue. I caused a message to be sent to him that the thousandth one—the one which he acknowledged to be genuine, was the one on which I would rely to prove my Spiritualism in his presence, and to his congregation. If he got the message he made no sign of having received it.

Now the son overdoes the father, and says "they are all frauds, without one exception." That there are frauds pretending to be Spiritualists and mediums, there can be no doubt; the millennium is not yet here. Frauds are like the poor, they are always with us. They even have them in the Presbyterian church, and would have a much larger percentage of them there, were it not that copper coin is too cheap to counterfeit to any great extent. How strange it is that thousands of men and women have become insane enough to undertake to make a living by counterfeiting that which has no existence. I can see why the work of a good medium should be counterfeited; but a base counterfeit of a counterfeit which counterfeits nothing, carries the counterfeiting business farther than it generally goes.

Mr. Talmage's statement contradicts every person in the world who has really investigated Spiritualism. It must require an ingredient in one's nature something very closely related to what is called gaff to enable one to so boldly come out against the consensus of opinions of the whole learned world. When I consider the late statements of such men as Professors Nyberg and James, and the words of Dr. Richard Hodgson, who investigated the matter for nearly ten years before he arrived at a conclusion in favor of the genuineness of the phenomena; then when I add to that the fact that the most learned society in the world (the London Dialectical Society) appointed a committee consisting of thirty-six of its most learned men, who, after industriously investigating the matter for many weary months, unanimously reported in favor of Spiritualism, then it is that I wonder at the audacity of the above statement. I can only account for it

on the ground that he is the son of Rev. T. DeWitt Talmage. This wonderfully wise sprig of divinity should have tarried at Jericho until his beard was "a little longer grown," before he comes out and pronounces those who have investigated the matter more years than he has ever seen, either knaves or fools.

"On what meat doth this our Caesar feed,

That he hath grown so great?"

Those who would take the word of this young man, who perhaps never spent a single hour in the honest investigation of Spiritualism, before they would the combined testimony of the Zousters, the Sir William Crooks and the other learned savants of Europe together with the testimony of the wisest men of America, are so warped by their prejudices and so one-sided in their judgment as to render their opinions of no particular consequence anywhere.

Mr. Talmage next uses the following language: "Some people suppose that Spiritualism is a new religion—a child of the present century. It is as old as the Egyptian mummies, as the Chaldean and Arabian ascendencies; old as the sphinx. It had gray hairs and tottered on the staff of its decrepitude before Moses; or Athens or Rome had a mud hut."

What a wonder Spiritualism is! "Gray hairs," and "tottering on the staff of its decrepitude"—tottering to its grave thousands of years before the writer of the first word of the Bible was born! And not dead yet, and that in spite of all the mighty efforts of all the generations of Talmages, added to those of the fossils of every age since there was an Egyptian mummy! Never a mummy except those in the necropolis of Egypt but that has either killed it, or pronounced it dead! and yet, today it has more life than any other religion on earth. When a religion stands against such a "combine" in every age as that brought against it by the Talmages, father and son, it must be pretty nearly immortal. It reminds one of that ancient saying among the Pharisees, "Perceive ye how we prevail nothing; behold, the whole world has gone after him." Bro. Talmage, let me exhort you to lay your popgun down; you are only making yourself the laughing stock of those who pay any attention to your fulminations. It is true that Spiritualism is old, but while it is older than Christianity, it is still younger than the youngest of the so-called Christian religions, and has more vigor than its youngest opponent.

I am sorry to be compelled for want of space to pass many points of this discourse in silence, but here is a sentence which shows so much holy indignation—which so thoroughly reveals the animus of this divine, that I can not pass it unnoticed. It reads as follows: "But for these Spiritual mediums . . . the English language contains words not contemptible enough; the law ought to put every one of them behind the bars."

This thoroughly shows what arguments this holy young man would use if he had them in his possession. If this preacher, who is the son of a preacher, had lived in Spain four hundred years ago there would have been no need of a Torquemada. If this holy inquisitor is alive and can come to earth, he is undoubtedly proud of his successor. Let a majority of the citizens of this country get a supply of this kind of religion and the Spiritualist Servantes of today would receive from the hands of this laborer of the Calvinistic faith and spirit what Servantes received from the father of Presbyterianism.

I am glad that we are so near the opening of the twentieth century that the words of these sixteenth century fossils are no longer effective. The reason why Spiritualists are not "behind the bars" is because there are not in this country enough Christians of the Talmage type.

With one more article I will conclude this review.

TRANSLATIONS FROM OUR FOREIGN EXCHANGES.

By B. B. K.

In a very interesting account of "The Christian Theosophists and the Seers of the 18th Century, Claude de St. Martin, the Abbe Fournie and Baron de Liebersdorf in Journal du Magnetisme" for January, by Erny, he declares that those who formed the largest Lodge of Claude de St. Martin, surnamed the "Unknown Philosopher," may be mentioned Madame de Stael, Chateaub and de Maistre Cousin; and in our day Caro and St. Beuve. He reviews a work of Mons. Matter and subjects it to severe criticism. He says that the work of St. Martin was not simply a theosophy; it was in reality an occult work of the highest degree, but Saint Martin even in his letters to intimate friends has been careful to keep from giving up the secret.

The Abbe Fournie (of the diocese of Lyons), had become acquainted with Saint Martin and was interested in his Spiritualist teachings, without being in doubt, perhaps, of the great differences there might be between these doctrines and his Catholic faith.

During the revolution Abbe Fournie took refuge in London, and in 1800 published there a work of a theosophic and Spiritualistic nature entitled "What We Have Been, What We Are and What We Shall Be." The Abbe Fournie was then in the 18th century in touch with occultism, as in the 19th century were Abbe Lacuria, Abbe Constant (Eliphas Levy), Abbe Raccia and Abbe Schnebelin.

After his first meeting with Martinez Abbe Fournie was not far removed from regarding this Portuguese Jew either as a sorcerer or the devil-made man, but in consequence of his relations to Martinez, his apprehensions were changed into admiration and he became his adept. His daily instructions, says the Abbe, were: "To direct ourselves without ceasing towards God, to grow in virtue and colaboz for the general welfare. Sometimes, but rarely," says Abbe Fournie, "I had visions, and I suppose that M. de Pasqualis (Martinez) had some secret for causing these visions to pass before my eyes, for they were realized some days afterwards just as I had seen them."

Later these visions became as clear as those experienced by the Scotch who have second sight, and like them, producing true forewarnings, notwithstanding the Abbe, like a prudent man, objected to advancing too far into the world of the astral. His master pushed him on, and soon after visions came apparitions. One day as his soul was rising ardently towards God in prayer to enlighten him, he heard all at once the voice of his master, who had been dead more than two years, and who talked distinctly outside of his chamber, the door of which, as well as windows and blinds, were closed. He saw in the garden adjoining the house very clearly Martinez, and set about talking, and with him his father and his mother, also deceased. Abbe Fournie says that after these visions and apparitions God granted him the favor of writing with extraordinary speed my treatise,

and this, too, several years before the existence of Swedenborg was known in France, and before the existence of magnetism was known there.

The critic Erny alludes to these phenomena as in all respects like those described in Phantasms of the Dead of Myers and Podmore. "Podmore who is the blind and deaf Saint Thomas of the S. P. R., has found a way of explaining these phenomena of apparitions by telepathy, and with this in view has written a large volume which is truly remarkable . . . for the astonishing number of absurdities therein accumulated."

In a note he still pursues him: "This Englishman, as sceptical, as obstinate (bull-headed) has for his sole occupation in the S. P. R. to put in doubt all cases, however curious, which his colleagues investigate, with so much care and so many precautions. His presence is as useless as cumbersome. It is asked, why does not Podmore found a Society for Sceptical Research? He would then be the right man in the right place."

In talking of his visions the Abbe said: "In the world they make sport of all these things; they deny the reality of them, joke about them, or indeed will have pity on those who testify of them as if they were absolutely incurable fools. According to the ways men have received and still receive those who have visions, beginning with the patriarchs and prophets, I should not have ventured to speak of my own; but the will and the truth of God ought always to carry him beyond what men will be able to say."

"In reality, at all times the ignorant or the incredulous have attempted to turn into ridicule those whom they call visionaries, because they have the satisfaction or the superiority of not seeing further than their nose," says Erny. The whole article is well written and may be referred to again.

A NEW AMUSEMENT.

La Froude has the following: A company of the elite, the Infanta Eulalie of Spain, Baroness Windelstadt, Georges Bourdon of the Figaro, Paul Deschay of Rappel and others were assembled in a secret seance as usually for Spiritism in the pretty atelier of the painter Mucha, whereupon a pretty girl, easily hypnotized, was put to sleep and a piece of music, not before seen by her, and having for its motif the most varied feelings, is played in her ears. Suddenly she exteriorizes to the eye the secret life of this music by a series of attitudes or expressions of a most perfect mimicry, such as never could be realized in the waking state by comedian or mimic.

Only these are wonders which few subjects are capable of producing. This extraordinary girl was educated by Col. de Rochas and the musician, Louis Baraz, and is known as Mademoiselle Lina de Perkel. For two hours she kept the audience under her spell, performing in her hypnosis the phases of feelings which have been skillfully impressed upon her in advance by a master. To conclude, she was induced to present Japanese, Javanese, Arabic, Spanish, Italian dances, etc., and it became almost a scene of delirium.

ALL HAIL THE LIGHT OF TRUTH!

We feel thy power, we hail with joy
The beams that radiate from thee,
They bring the light to many a home,
"South mountain peak, by swelling sea,
To break men's shackles, who could ask
A lofter work? A nobler task?"

Thy changed face we greet as one
Who has in age renewed his youth,
And, hazy, clouded with power and might
Renews the combat for the Truth.
Not as a working, but as one
Who smites all wrongs beneath the sun.
—William Cady Foster

ROBERT DALE OWEN.

Regarding Robert Dale Owen, one of the most illustrious and faithful advocates of modern Spiritualism, to which reference is made in *Light of Truth* for Feb. 3:

First—We have the specific statement of his daughter, Rosamond Dale Owen, who lectured some seven years ago upon Spiritualistic subjects in England and America, that he was a steadfast Spiritualist to the last, and that the mental affection with which he was temporarily afflicted was in no wise the result of any Spiritualistic experience, but was caused by financial and other personal trouble. "Whom the gods love they chasten."

Second—It is extremely unlikely that he ever was an infidel, using that term as synonymous with atheist. His mind was too logical to fall into the error of denying that regarding which he was ignorant. An agnostic he may have been before he became a Spiritualist, but, judging by the beautiful lucidity of his reasoning in the introduction to the "Footfalls on the Boundary of Another World," we are justified in believing that he always must have recognized that negation and affirmation are equally erroneous, when not supported by knowledge. Huxley invented the term "agnostic"—one who does not know—to meet this logical necessity, which demands that a distinction should be made between bold denial and the mental attitude of one who is in quest of the truth, but has not reached it.

Third—"The Debatable Land," Mr. Owens' last work on Spiritualism, indicates that he was a reverential believer in that inscrutable mind and "power, not ourselves, that makes for righteousness." This is illustrated by what he said concerning faith: "Christ employed the strongest metaphors to express its potency. And surely—the word being accepted in its comprehensive sense—one can hardly exaggerate faith's power for good; it can remove mountain-difficulties from the path of human progress. Thus, faith in noble effort; faith in our common nature; in its capabilities; in its progress. Faith in the good and the beautiful—in the good that is felt, not seen; in the beautiful that must be conceived before it can be realized. Faith, too, is the economy of the world; tranquil assurance that all is well and wisely ordered by a wisdom that sees deeper than ours. Faith, again, reaching farther still; faith that progress is knowledge and goodness ends not here but continues in another phase of being, where there are many mansions, to be occupied by those who shall be fitted to enter therein."

Fourth—He was not a Christian according to the definition of Evangelical Christianity. How is it possible for any intelligent Spiritualist to be a Christian in that perverted sense of the term? But he was a believer in the historic Christ, and was led by the facts of modern Spiritualism to acknowledge the essential reality of the so-called miraculous powers which the Nazarene was said to have possessed. Thus he states: "Now, after 1,800 years, we cannot conceive any evidence in proof of the gospel narrations so strong as the fact (if fact it be) that wonderful works and spiritual gifts of similar characters to those mentioned in the New Testament come to light among us now. If they do occur now, it is not conceivable that they were imagined or invented by the evangelists and by Paul. If they do appear to-day, and if we still set down the gospel narrative as fable, I know not what fact, 2,000 years old, can be established by any historical evidence whatsoever. Caesar may not

have lived in Rome, nor died in the senate chamber. Socrates may never have spent his life in teaching philosophy, nor lost it in defense of the truths he upheld."

To him, Spiritualism served to verify and explain the miraculous element in original Christianity, which was the secret of its marvelous growth. "I do not doubt," he wrote, "that, as the years pass by, additional proof will accumulate that Christ's promise to his followers—that they should do the works he did, and greater works still—is in progress of fulfillment among us."

The following are not the words of an infidel: "We think by vast searchings to find out God and his kingdom and his spirit. But the spirit of God is not in the fierce wind of dogmatism, desolating in its sweep; it is not in the earthquake of warring creeds, rending and convulsing the religious world; it is not in that fire of zeal which persecutes and consumes; it is in the still, small voice which, so it be not quenched, speaks from the soul of every one of us. Often obscured; stifled sometimes by adverse influence and vile surroundings. Not unheeded only, alas unheard; yet as surely existing, down under the crust, in the Bushman or in the Kaffir, or in the nomadic outcast of civilization, as shining in the Christian who lives the nearest to the bidding of his lord. "Thy kingdom come." We repeat a thousand times these words of Christ's prayer, for once we fully appreciate their deep meaning; forgetting that the kingdom whose advent we implore is (if we accept Christ's interpretation) a sovereignty of which we cannot witness the coming; to which we cannot assign this place or that; seeing that we bear it ever about us. We pray, even if we know it not, that the spirit of God within us may assert itself and rule. We pray for the sovereignty of enlightened conscience. We pray for the coming of ethical, of spiritual development; and we pray that, when it comes, it may be the governing power of our race."

If the foregoing excerpts do not suffice, a perusal of his works will surely lead to the conviction that Robert Dale Owen was both a spiritist and Spiritualist. Infidel, in any sense of the word, he was certainly not.

H. FORBES KIDDLE.

New York, Feb. 2, 1900.

GLORY AND STORY OF THE FIGHT.

I'm sickened by the story of the glory of the fight—
That heathen carnage! remove it forever from my sight!
I'm sickened by the dashing of the war-steeds in the strife—
Heart-sickened by the story of the charge and the retreat;
Heart-sickened at the slaughter in victory or defeat.
The glory's born of death, the story tells the fall from life
Of all the faces staring starward from the field of strife.
And the flag, once of freedom! now the gory winding sheet—
The sign of savage glory; for, the story of the fight
Reveals heartrending wallings of the mother and the wife,
Who waited for the returning, from morn till starry night,
Of husband, brother, son, the price paid in the strife
For all the glory bought, and for the story of the fight.
And the soldier's grave of glory, a landmark of the strife,
However made, by despot, might, by sacrifice for right,
To liberate a slave or free a state, the cost is life.
And then the living heroes smile in spite of Christian light,
Claim the glory, and tell the story of the bloody fight.

T. C. WESTALL.

Asheville, N. C.

Have you seen our Premiums?

BILL NYE'S FIRST LETTER

ADDRESSED TO THE GOVERNMENT NINETEEN YEARS AGO

When He Was Eking Out a Precarious Existence in Wyoming.

Nye Is Elsewhere, But the Government Still Lives.

The first of the letters of the late Edgar W. Nye to attract general public attention was written in 1881. He was located at that time in Laramie, Wyo., where he was lolling in the lap of an exuberant climate as a briefless lawyer. His letter, which follows, shows that he possessed at that time that quaint humor which afterward won for him a wide circle of readers and admirers:

"To the Department of Justice, Washington, D. C.: Several months ago I resigned as commissioner of this judicial district. The government did not accept my resignation, thus tacitly asserting that there was no one who was considered competent to take my place in holding up this corner of the national fabric.

"I now once more resign. I do not do so because I am displeased with the government, or because I am displeased with public life. There is no reason why the government and myself should not continue to be friends, but under the new regime for United States commissioners of district courts I am compelled to retire from the official capacity which I have so long filled with so much skill and credit, both to myself and to the United States.

"The department of justice now requires me to furnish a detailed statement each month of all the business done by the commissioner, with his official certificate attached. I am also required to keep a large volume in my office as a record of the United States cases examined by me. I am to do this at my own expense, in order that the honor and high moral tone of the nation may remain unsmirched.

"All these requirements I could, of course, comply with, but I am cursed with a horrible apprehension that in the future I shall be required to do more of this till the expense will be more than I can meet. I could now, of course, get little chores to do around town, enough for necessary funds to buy the records, etc., but before another year the government may require me to buy a marble top center table and two or three paintings by the old masters, in order to give the popular amount of terror to the United States criminals. This would compel me to go without a new overcoat or underclothes, of which I am sadly in need. I had hoped that with the financial prosperity of the past year there would be one case, at least, for examination, for which I could realize \$6 or \$7, and which would ease this branch of the department of justice temporarily, but I have been disappointed all the way through. I could squeeze along without the overcoat in order to get the required record this winter, but the underclothes I feel as if I ought to have.

"I might die suddenly while on the bench, and it would sound harshly if the telegraphic dispatches were to state that when the post-mortem was held the jury found a verdict that the United States commissioner had died from exposure and a temporary stagnation of underclothes.

"Our winters here are quite severe, and if the department of justice should some day require me in my official capacity to buy an upright

piano and keep it on file I would have to clothe myself in my unswerving integrity and a pair of gold-bowed eyeglasses.

"There is no question about the air of cheerfulness that a piano would give to my office, especially if some lady were to be tried on some charge or another, for she could bang an overture out of it while waiting for the United States attorney to come, and it would help him kill time, but the court would either have to lock itself in an adjoining closet till the defendant had gone or ask her to loan him her shawl during the trial.

"You will see from these suggestions whither we are drifting.

"I will now turn the office over to the department. It consists of a pine box with some specimens of second-hand chewing tobacco preserved in sawdust and a baldheaded feather duster. The department will please send a receipt to me for these archives, as I desire to have everything done correctly and with the usual amount of precision and delay.

"The United States, in my resignation, sustains a loss which they can ill afford, and the national superstructure becomes almost a tottering wreck. The popular man may be raised up for this crisis, but it is not at all probable.

"Dr. Tanner would be a good man. I simply throw this out as a suggestion.

"Still, he would require clothes. I hadn't thought of that.

"It is very seldom that you find a man with the happy union of qualifications necessary for this office. You may secure a man who can live on the delightful climate and what cold food he can secure among the neighbors, but he is liable to have an ungovernable appetite for clothes, while on the other hand you may find a man who is the exact vice versa, or whatever you may call it, of the other man.

"You will perhaps wonder at the delay, but that is easily explained. The man who promised that he would come before me in August and acknowledge a deed and pay me two bits for it came to me in September and told me that he didn't make the sale of property that he had anticipated.

"I now resign.

"Congress may take such action in acknowledgment of my past services as it may see fit.

"Whatever appropriation is made will be thankfully received and receipted.

"I would also reseat my winter pants at the same time.

"I find that I can starve to death just as successfully in journalism as I can in my official capacity, and I hope that the government will not feel hurt over my course.

"Handling the amount of money that I have, being a United States commissioner, has been a terrible strain on me, and I resign before it is too late.

"I resign while I have the manhood still left to overmaster my fiendish desire to embezzle the coal hod and front door of the office.

"Hoping that no further explanation will be necessary, I subscribe myself,

"Yours with a moderate amount of firmness and a passionate desire for grub,
"BILL NYE."

"In Higher Realms," by the late associate editor of the *Light of Truth*, A. F. Melchers, is an absorbingly interesting and instructive book of 234 pages. The theme is life and labor in the spiritual realms. Thousands have been delighted with the book. A limited number left. Price 25 cents.

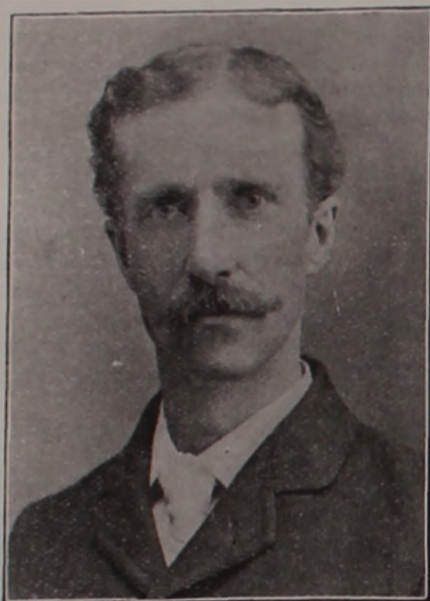
DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

INFINITESIMAL ENGRAVED
SLATE-WRITING.

Some friendly criticism and inquiries for further information having been made respecting the exhibit of independent slate-writing by Francis S. Harrington in *Light of Truth*, Feb. 3, a letter addressed to Mr. Harrington has brought the following from himself and Mr. Hollis:



WILLARD L. LATHROP.
The Medium for the Hollis Messages.

Editor *Light of Truth*: I do not wish any statement of mine to mislead persons, in regard to the several well worded and instructive messages that C. N. Hollis has received from the spirit side of life. While in a former letter I state that the "Mary L. Hollis message of Dec. 24, 1899," had over 3,000 words, I now desire to explain why I used that large number and make correction. When that slate was first loaned to me it was marked 94 lines, 3,008 words. I counted lines, and found them to be 94, and as I recall it, did count to 1,000 of the words; that was a difficult task, so I did not then count all the words, as the 1,000 took about one third of the full space; and the first part, also the very last, was so fine that it left hardly any black of the slate surface between lines, words or letters. Mr. Hollis has again loaned me some of his slates which have his sister's finely engraved messages, and I have carefully counted the lines, also the words (compound as only one, viz., anyone, anyway, masterpiece, etc., etc.), and for the message of Dec. 24, 1899, my count is 2,374 words; to obtain that number I used a ruler, as lines had to be followed, and pencil, that I might make count of words line by line; counted back and forth till I twice made the same number, and so for each of the 94. First 20 lines, 546 words; 21 to 40 inc., 556 words; 41 to 60 inc., 486 words; 61 to 80 inc., 465 words; 81 to 94 inc., 321 words; which appears to be an average of more than 25 words to the line (lowest was 19, highest 32).

I suppose it was a typographical error to print Mrs. Hollis instead of Mr. Hollis, Feb. 3d issue. I also furnish you with memorandum of several interesting and instructive messages I have seen and read by kindness of my friend Hollis. You will notice they vary in space taken, the number of lines and words; also in the fine-

ness of writing. I feel that is but natural, and that conditions which are then prevailing determine the results in a great measure, and the atmosphere, medium and sitter all have their effect.

Memorandum of Mary C. Hollis messages, received by Charles N. Hollis by sittings with W. L. Lathrop of Boston, Mass., at different times. (No. 90 Berkeley street.)

Aug. 13, 1899.—Message of 54 lines, had 933 words. It fully covered one side a 6x9 inch slate. Besides writing there were five oil-painted forget-me-nots, sky blue, golden centers and green stems.

Aug. 20, 1899.—Message of 70 lines, had 1,496 words; on 6x9 inch slate; also eight forget-me-nots, similar to above.

Sept. 3, 1899.—Message of 25 lines, had 623 words. Space covered was 6x2½ inches. (Spoke about using magnifying glass to see some later messages, which might be given to him.) Across slate above the fine message was a string of 10 forget-me-nots, having green stems and 15 leaves. Then below it, a red pink (in bloom). There were four other messages same side on that slate.

Oct. 15, 1899.—Message of 35 lines, had 949 words. (Grand sentiments.) Space 6x3½ inches. In oil painting, one green rose leaf, three blue and gold forget-me-nots with green stems. Also there was a good message on same side of that slate from Richard A. Proctor.

Oct. 22, 1899.—Message of 92 lines and signature, had 2,393 words. First five lines had 31, 34, 28, 30 and 27—150 words, and M. L. H. then called it her "masterpiece." Full side of 6x9 inch slate. Finely engraved writing, most of the black removed by being cut out to make such letters, words; lines near together, especially last of them. This was a grand message, explaining many things.

Not dated.—Message of 23 lines, had 393 words. Space was 6x3½ inches. M. L. H. said in message: "I can not write in my finest hand today."

Nov. 26, 1899.—This was the grand message printed in the *Light of Truth* issue of Feb. 3, 1900. Message of 87 lines, had 2,140 words; was on one side of 6x9 inch slate (full). Very finely engraved, letters small, the lines and words close together, not much of black surface left, the fine black powder representing most of it.

Not dated.—On central portion, one side of slate. Mary L. Hollis gave a beautiful message of 44 short lines, extra fine writing and hard to count words. Her message began thus: "My Dear Charlie: You see that we have not exhausted all our power, but can write still finer than we did before." It was finer than I ever saw before. In space 2½x3¼ inches, the 44 lines; and in first eight lines in ½x2 inches, were 127 words of the fine writing. An oil-painted sky blue, golden-center forget-me-not with short green stem, was placed at each of the four corners. On same side of that slate there were five other engraved messages, placed above, below and on both sides of M. L. H. message.

Not dated.—Message of 44 short lines, 451 words. On left part one side of slate, say 3x6½ inches; varied from

2½ to 3½ inches, for length of lines. Not very finely written, and some space between the lines. Five engraved messages, and one in "green" from W. W. Green (he always uses that color) were given on that side of slate also. Nice ones. There was a red rose, bud, green stems and leaves in part of Hollis message.

Dec. 24, 1899.—Message of 94 lines; has, I feel pretty sure, 2,374 words (counting compound words as one each; anyone, anyway, someone, something, etc., etc.). A beautiful Christmas-time message, which one can not duly appreciate till he has read it carefully. Space of 6x9 inch slate, pretty solid on one side, with fine engraved writing.

Mr. Hollis, at sittings weekly in January, and so far in February, has received shorter messages from his sister, but somewhat more artistic ones from her, and likewise many others. One in January had a string of 19 forget-me-nots reaching across slate. Another one having 45 in loop manner, much like electric light bulb. Then the writing was in several colors. One of Feb. 1, a part of slate, 6x5½ inches, 50 lines, had 1,236 words. (M. L. H.) Four from others, each being written in a different color. One of Feb. 8 slate (a part) 6x4¼ inches, 41 lines, has 987 words. (M. L. H.) Five other messages, three engraved and two of different colors; two sky blue, golden centre, green stem forget-me-nots, oil-painted, just after name Mary L. Hollis.

FRANCIS S. HARRINGTON.
Boston, Feb. 17, 1900.

I, Charles N. Hollis, desiring to receive some messages from the loved ones who had passed from mortal bodies, have had many sittings with different slate-writing mediums, for more than ten years now, among them being Watkins, Slade, Keeler and Evans. Then for about a year just passed I have had a sitting each week (except one, when Mr. L. and wife made a visit to Onset, Mass.), with Willard L. Lathrop (now located in Boston). During past six months I have been fortunate enough to receive some wonderful messages from my sister, one being that printed in *Light of Truth* issue of Feb. 3, 1900. About August, 1899, she began giving her messages in pretty, finely engraved writing, just few lines at first of them, then later came longer and finer written ones, and so increased till the one of Nov. 26, 1899, covered one side of a 6x9 inch slate, with lines, letters and words so close as to make it a hard task to count them correctly. The message which came Dec. 24, 1899, as "Christmas present," was still longer and finer, and very difficult to be counted, as but little of the black remained in place; about a teaspoonful of very fine loose dust accounted for the rest of it. This sitting was very much like previous ones, yet a Christmas-time feeling then seemed to prevail. Medium sitting one side of table, I the other, in quite light room. Slates had strong rubber bands on to keep them tightly together (no pencil between the slates). Medium with both his hands held one side the pair of slates, with both my hands I held the opposite side, above the table all the sitting, and I saw slates were clean at the beginning, and plainly heard noise of the engraving as it was done. I did not myself count the number of words of that message; a person who made the count (or tried to) called the number 3,008, and it was so marked when F. S. Harrington had it; he soon returned the slate; also furnished me with a written copy of my sister's message. I again placed that slate (also some others), in his hands, and hope our joint explanations may

give desired information to earnest investigators.

Mary L. Hollis is very sure to improve every opportunity offered, and send messages each week as conditions then permit.

I have read over the accompanying memorandum; F. S. Harrington has compiled it from slates that I loaned to him for such purpose, and I feel the facts and details are given in a just and truthful manner. I am, yours for true Spiritualism,

CHARLES N. HOLLIS.
Boston, Feb. 17, 1900.

POOR SOLD AS SLAVES.

An inspector has reported to the state board of charities of New York that Schuyler county has no county almshouse, and its dependent poor are farmed out to the lowest bidder, receiving treatment in many cases cruel and inhuman.

Only the houses of the very poor themselves are open to these county charges, so that the poor themselves are caring for the poor. In many cases the charges are houses in unhealthy quarters, given no medical attention and made to do the hardest labor.

UNNATURAL HUNGER.

A Sure sign of Hidden Dyspepsia.

"It was necessary to eat dinner at 11 o'clock," says Mrs. C. F. Ollman, 1131 Preston street, Rockford, Ill., "in order to have strength to prepare the noonday meal for the family.

"While I was drinking coffee I felt so faint at 11 o'clock that I was unable to proceed with the work unless I had lunch. If I missed the 11 o'clock meal, I was attacked with a severe sick headache.

"My complexion at that time was a sight, great blotches appearing on my face, and I was so nervous I could sleep but a few minutes at a time, and would wake in the morning more tired than when I went to bed.

"Our grocer called my attention one day to Postum Cereal Coffee. This was about three years ago. I immediately quit the use of coffee and took up Postum, having it prepared properly. The change produced a remarkable result. In a week or two I was able to leave off the 11 o'clock lunch and take my dinner in the regular way with the rest of the family. My blotchy complexion disappeared, and a natural complexion took its place. Now I can go from morning until night without a meal, if I desire, and no headache or inconvenience of any kind appears. I sleep sound as a baby, and my kidney trouble, which was more than serious, has entirely disappeared.

"A lady friend was recommended to try Postum, and a short time after, told me, she was disgusted with it for it had no taste. I asked her if she boiled it carefully 15 minutes after the real bubbling commenced. She said no, and in reply to another question, said she used only one heaping teaspoonful to the cup. I explained to her that she must use two heaping teaspoon to the cup, and let it boil long enough. The next time I saw her she said she used Postum regularly, and liked it very much indeed, and that it had made a great change in her health and the health of one or two members of her family."

It seems plain, from this experiment, that one is justified in the inference that coffee is actual poison to many human beings, and sets up all sorts of diseases. The remedy is plain enough—to abandon the coffee and use Postum Food Coffee, which is sold by all grocers at 15 and 25 cents a package.

adv

ORGANIZATION

DEPARTMENT OF OHIO

C. B. GOULD, Secretary,
412 Cuyahoga Bldg., Cleveland, O.

THE OHIO SPIRITUALISTS' ASSOCIATION.

The O. S. A. will hold a two day mass meeting at New Philadelphia, O., on the first Saturday and Sunday in March. Arrangements are now being made with the societies in a number of other cities for meetings to follow, the exact dates and locations for which will be published soon. The volume of mail that is already pouring in on the state secretary is very large indeed, and indicates that our workers throughout the state are interested and intend to take an active hand in supporting this movement. The following excerpts from some letters recently received may be of interest. Here is one that made us feel good.

Buffalo, N. Y., Feb. 17, 1900.

C. B. Gould, Secretary: I am glad that you have been made secretary of the O. S. A. You are just the right man in the right place. If you do not make a success of it I do not know the man in your state who can.

(Signed) MOSES HULL.

Here is a sample of a kind that makes us feel still better:

Port Washington, O., Feb. 12, 1900.

C. B. Gould, Secretary: I herewith send you my fraternal greeting and with it a money order for the sum of \$5.00 to be used in furtherance of the philosophy and facts of Spiritualism in Ohio. I am with you heart and soul in supporting the religion of truth, love and progress, and may success unparalleled crown all your efforts.

(Signed)
PHILIP DAMNECK.

Here is one which shows a still different phase of our work:

Toledo, O., Feb. 2, 1900.

C. B. Gould, Secretary: As a result of the public interest in Spiritualism aroused by the state association holding a mass meeting here last December, we have succeeded in organizing the most harmonious society of Spiritualists that I have ever seen in Toledo. We started on strictly business principles, and were assisted in our work by Dr. C. H. Figuers. We now have the finest hall in the city on the first floor, with a seating capacity of four hundred, and all conveniences, and we wish to employ some of the best talent within the ranks of Spiritualism. We want both lecturers and platform test mediums, and would like you to give us the names of the best ones for us to engage. When the state society comes to Toledo again we will be glad to tender you the use of the hall.

(Signed)

JOHN F. NEWTON, Trustee.
309 Monroe street.

We want to draw particular attention to the work which the information bureau is already doing in assisting societies in obtaining satisfactory talent, and on the other hand in aiding our public workers in securing engagements. No charge whatever is made for this service, all we ask is that the parties benefited by it reciprocate in good will and such support of the cause in general and the work

of the state society in particular as opportunities may permit.

The state society is prepared to do almost any amount of work that the people of the state will support and pay for. We have the talent. Our business is managed by men and women of experience, but such a great work as we have already outlined in previous issues of this paper can not be carried forward without money to pay expenses as we go along. Those who have already responded to our call for contributing membership fees, which are \$1.00 per annum, have very materially assisted us in doing the preparatory work for the campaign, but in order to make any decided success of this movement it will be necessary for us to have a very much more liberal response from the people of the state in the matter of these membership fees than has yet been manifested.

We can not urge too strongly the necessity for every friend of the cause doing his share toward enabling us to push this work as it ought to be pushed.

OBITUARY.

At Morpeth, Ont., Mary Brown Simons changed from earth to spirit life October 24, 1899, at her home on Talbot street, in the seventy-second year of her age. She was a devoted Spiritualist all her life and was outspoken in her views of the assurance of spirit life. A loving mother, and loved by all who knew her. Loved ones were at her bedside in spirit and she conversed with them many times during her short sickness. Four sons are left without a mother; but we do not mourn as those with no hope.—J. B. Simons.

Mrs. Dr. L. A. Dickinson, wife of Dr. O. E. Dickinson, Sr., of Dallas, Tex., passed to the great beyond Jan. 25, 1900, aged 59 years and 6 months. She had long been a Spiritualist.—C. E. Dickinson.

George Ingham passed to spirit life from his home, 710 Pearl street, Cleveland, O., Feb. 10th, in the 74th year of his age. Formerly a Methodist, he became a Spiritualist over 25 years ago, and a worker in the cause, being one of the principal founders of The Progressive Thought society of this city. He was a well known business man, highly respected by all who knew him, hence the very large attendance at his funeral services, which were conducted by Mr. Thomas Lees, the Rev. Jas. Cheney assisting. Mr. Ingham left four children, who still remain in the church. Special memorial services will be held Sunday, Feb. 28, in Wieber's hall, 483 Pearl street.—Lees.

On Feb. 11th Mrs. Mary A. Newland passed on to meet her husband and other friends on the shores of life eternal. She has been a Spiritualist since the early fifties.—F. P. N.

After fourteen months of constant suffering, during which time the utmost patience was displayed, the spirit of George Rushford of Rendville, O., was ushered into the higher life. He was willing and ready for the change, fully realizing that it was all for the best and that he would soon be at rest forever. On the 6th of February, 1900, at 5 p. m., just as the sun was shedding its last beams for the day over the earthly home, the soul of this noble worker departed from the body and ascended to the God who gave it. Mr. Rushford was treasurer of the Rendville Spiritual church and one of its most zealous workers. He, with his family, had found spirit return to be a fact, and eagerly grasped every opportunity to aid the cause. His wife and children feel their loss deeply, yet the knowledge of the invisible presence of the loving husband and father will prove a source of consolation to them. The beautiful strains and old familiar tunes so much appreciated by the association will henceforth appear as but a dream; for the

OUR GREAT COMBINATION OFFER

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Our readers are too well acquainted with the Light of Truth to need any descriptive word in regard to the favorite weekly. But for our friends who are not yet acquainted with The Coming Age we give the following:

THE COMING AGE,

Though only a year old, this review has forced its way to the very fore front of the great magazines of progressive and constructive thought in the English-speaking world. It employs the greatest thinkers of the age, but it is in no sense dry, heavy or pedantic. On the contrary, from cover to cover it is bright, inspiring, constructive and entertaining.

POPULAR FEATURES.

The Coming Age for this year will contain a strong serial story by Mrs. C. K. Relfsnyder, entitled "Two Hearts for One." It began in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

Short stories and sketches of the lives of the earth's great men and women and studies of great books will also be monthly features of The Coming Age. The department of Authentic Dreams and Visions will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and women. The department of Books of the Day and editorials will go to make this magazine in the best sense of the word popular, and with the great original essays appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

LIGHT OF TRUTH PUBLISHING CO., Columbus, O.

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violin so ably handled by our brother and co-worker must be laid aside. Yet, the sight of the instrument will be the means of recalling to the memory many happy hours and wonderful events. After a few short years the family circle will again be complete, in that glorious land where joy and happiness reign supreme, and where parting is not known. The funeral services were conducted by Mrs. Mitchell Nichols of Indiana. The large company of friends and neighbors gave evidence of the esteem and good will held for Mr. Rushford and his family.—Rose M. Ruff, Secy.

IMPRUDENT MARRIAGES.

This little book by Robert Blatchford, author of "Merrie England," is an answer to the common argument that if all laborers would be industrious and economical and avoid imprudent marriages, everyone would be prosperous and happy. There is not much left of this argument when Mr. Blatchford gets through with it. His conclusion is that if the state of things in England today is such that a man willing to work must be denied the joy of honorable love, marriage and children, then the state of things in England today will not do. The booklet makes interesting reading in America as well, and it costs only five cents. Light of Truth Pub. Co.

SUGGESTION: THE SECRET OF SEX.

How to control the sex of an unborn child, to make it a boy or a girl, as desired, has been a riddle that men and women have thought and wondered over since the world began. Only within a few years has any progress been made. The best minds of the medical profession have lately been turned to this subject, and Dr. C. Wilbur Taber has now made a thorough study of the results they have obtained, and has written a book that is easily understood by any one and gives new ideas of immense practical value. We believe that any husband and wife who carefully read this volume together and apply the method suggested by Dr. Taber will find themselves able to choose for themselves the sex of their future children instead of leaving it to chance.

Suggestion: the Secret of Sex, is a book 8 by 5½ inches in size, handsomely printed on heavy paper of extra quality, and bound in vellum cloth with gold stamping. We will send it postpaid on receipt of one dollar.

"Harmony," issued monthly at Ponca City, O. T., by P. Pearson, magnetician and healer, at 50 cents a year, is a new publication in the field of the science of healing.



SAYINGS AND DOINGS

*** OF ***

Rev. Dr. Talkwell,

BY C. S. CARR, M. D., Columbus, Ohio, *****

THE WAY OF SALVATION IS THE WAY OF SERVICE.

A local clergyman called on Dr. Talkwell the other day to get his opinion on a question that had been troubling him seriously. He said: "My church is getting on fairly well as churches go. We have a very wise and pushing board of managers and I am succeeding tolerably well in drawing an audience, but as a church we are doing nothing except to keep the thing running. I preach, they listen, and then go home to dinner. Then I preach again, then they go home to sleep. I racked my brain to invent something to preach about, and they rack their brains to raise money to pay the choir, the sexton, the taxes, the running expenses and my salary."

"Then, of course, we have young people's meeting, but it is quite pathetic to witness their futile attempts to keep up an interest in these meetings. They have nothing to talk about nothing practical to do; in short, there seems to be no rational reason for their meeting whatever. The same general want of purpose is apparent in our Sunday school and prayer meeting. Now, this in brief, is our trouble. It grows worse every year. We want something to do. Some practical Christian work."

"If we had something to do I would have something to preach about, the young people would have something to talk about; we would have something to pray for, and confer over; we would have something fresh to teach the young in our Sunday school. As it is, we harp over and over again the same old things, all good enough in their

way, but long since antiquated.

"I have watched your radical departure from church customs with interest, and while I do not quite follow you in all of your views, I am inclined to think you are on the right track. At least your acquaintance with the city and its religious needs may enable you to make some suggestions as to practical church work. Can you tell us what to do to be saved from spiritual dry rot and theological dyspepsia?"

To all of the clergyman's remarks Dr. Talkwell listened with close attention and sympathetic interest. He hesitated a moment before venturing a reply. In that moment of hesitation a silent prayer to the Father of all Wisdom was offered, that the right words might be said. This habit of silent prayer in all emergencies began in the doctor's history as soon as he discarded all ecclesiastical crutches, and the habit is becoming more and more a necessity with him.

"I feel deeply the confidence you have shown in me by asking my advice in such matters," said Dr. Talkwell at last, "and I sincerely pray that I may be able to help you in your dilemma. You have stated the case exactly, and what you say of your own church applies to many others equally well, I fear. There is nothing the church so sorely needs to-day as something tangible, something rational to do. Not money, not membership, not buildings, not scholarship, not anything do they need so much as sensible, practical Christian work."

"I know by painful experience what it is to be the pastor of a church, with all the machinery needed for good work, with an ample following of men

and women ready to obey any specific request, lacking nothing, in fact, but a clear, practicable notion of what I wished to do. Since I have withdrawn from the necessity of keeping this useless, ecclesiastical treadmill moving, I have found many things which the church might be doing, not only for the good of humanity, but for its own good. The churches are being rapidly deserted by practical men and women, and unless it very soon outlines for itself some work that will appeal to the judgment and enthusiasm of the business and working people, many churches might as well stop entirely the farce of holding public services."

"Let me see. Where is your church located?" asked the doctor, after a pause.

"On the east side of the city," replied the clergyman. "The people in the bounds of my parish are generally well-to-do, a great many of whom belong to churches down-town. There seems to be little or no field for mission work, and in our public services we have to contend with down-town churches, which have attractions with which we cannot successfully compete. Our entire energies are expended in trying to hold the ground we have already gained."

"Your location was evidently selected with a view to get as far as possible from the real work of a Christian minister," remarked Dr. Talkwell, "but there are several fields white for the harvest where East Side churches enjoy special advantages. I will mention one, only, for your consideration."

"Southeast of this city is an institution known as the infirmary, where nearly 400 poor, stranded souls are housed together waiting for death to ring down the curtain on the last act of their sorrowful careers. This multitude of human shipwrecks are made up of many creeds and nationalities. Some of them have been prosperous and prominent citizens, some hopeless vagabonds. Some are bright, some idiotic, some sweetly content, some morbidly dissatisfied. But all are pitiful in the extreme, all, for one reason or another, proper material for genuine Christian ministrations."

"Now these people are nearer to your church than to churches down

town. This is your natural advantage. Again, you have less of this kind of work available than the down-town churches have. You will find the managers of this institution quite willing to allow you all reasonable privileges to do Christian work. There is a good chapel for services, commodious grounds and large rooms for social intercourse."

"Grandfathers and grandmothers in all stages of senility and infirmity are there. New-born children with no father, and perhaps worse than no mother, are there also. The lame and the lunatic, the cunning and the curious, are found at this place in all phases of dejection and degeneration. These are they of whom Jesus spoke when he asked Simon, 'Lovest thou me?' Simon answered, 'Yea, Lord, thou knowest I love thee.' 'Feed my lambs,' it was of such as these he spoke."

"But I fail to see how either I or my church can do anything for these people," said the clergyman.

"Yes, I expected you would say that. Allow me, however, to attempt to outline a plan, subject, of course, to change and revision, as the wisdom of experience dictates, which may help you. First, let me caution you against going at this work as reformers or opposers of anything or anybody. Not a suspicion of politics or the slightest tinge of proselytism should be exhibited. If your theology is not broad enough to carry the gospel to Jew and Gentile, Catholic and Protestant without disturbing anyone's theological notions, stay away by all means. If your love for humanity is not strong enough to meet bravely the criticism of some, and misrepresentation of others, do not attempt it. Remember that if you attempt to follow the master you will be sure to meet some of his crosses."

"One word more before I proceed to the particulars of the suggestions I was going to make. All beginnings seem small and insignificant. The gospel is like a grain of mustard seed, very small, but it is capable of great development. At first you will have some very uninviting and unpromising work to do. Once begun, however, the work will grow in unexpected ways and directions."

(Continued Next Week.)

COINED FROM PASSING EVENTS.

Passing events suggest the imperative need of establishing societies in various locations, cities, towns and country for the prevention of cruelty to wives and children from their so-called lawful and natural protectors, husbands and fathers. Assistant Superintendent Theodore Horstman of Cincinnati struck a key note when he suggested establishing whipping posts for wife beaters in his city. More than likely the tragedy of Jan. 29 last, in which a wife and two children were the victims, might have been avoided had Mr. Horstman's suggestions been acted upon.

A minister of St. Paul, Minn., makes the startling statement that divorce in this country is increasing two and a half times as fast as the population. My reverend brother, there must certainly be something wrong with that much-revered and peculiar institution, marriage, that its devotees are deserting its ranks so rapidly. The reverend brother remarks, farther, that "not every movement in society is either safe or final." This is intensely true as regards marriage for women. To any who question the latter assertion, I refer to the daily reports of wife beating and wife murder, with due al-

lowance for many cases that never reach the public.

The reverend gentleman of St. Paul seems to deplore the fact that in Ohio, in 20 years, divorces have doubled, while marriages have actually decreased. Since self preservation is and should be the first law of nature, many women will remain as they are rather than risk their destiny in the toils of an institution which, without many reforms, has outlived its usefulness. I suggest to political economists the importance of providing better protection for the legitimate source of our national population.

YUMA.

Interviews With Spirits.

BY SPIRIT SAMUEL BOWLES.

Mrs. Carrie E. S. Twing, Medium. 207 pages, 8 vo; paper, 30 cents; post. 4c. If one wishes to learn how spirits live and how social life and education are carried forward in the spirit world, he should read this book.

Mr. Bowles had a happy faculty while on earth for writing pen pictures of events. In this work he shows the same skill in presenting pen sketches of life in the spheres.

He visits over sixty spirits in eight different spheres, describes their homes, their occupation, their mode of life; he converses with them and reports their conversations in a colloquial and dramatic style which is very fascinating. For sale at this office.

BEAUTY.

The lover thinks it is his maiden dear,
With her tender voice and eyes;
To him there is no fairer guise
In which high beauty may appear.

Her darling's play and prattle droll,
The chubby limbs, the toddling feet,
Are to a mother's heart most sweet;
There are baby fingers around her soul.

To the little one, a doll with hair,
A rattle, a hoop, a gaudy toy,
Are sources of deep, entrancing joy;
With this no other joys compare.

His cozy home, his laden trees,
His milch-cows grazing meadows lush
During the restful noon-day hush,
Are things a farmer's slight to please.

To artist, nature's forms appeal;
The sky's expanse, the chancelled main,
The vibrant light on hill and plain,
Kindle in him creative zeal.

Nor is there to the devotee
A lack of splendor in his dream;
With glories pure his visions teem,
And wrap his soul in ecstasy.

But Beauty to all, tho' they may not know,
Of God alone is the stamp and sign;
Beauty hath always somewhat divine,
Whether the form be high or low.

It is the token of God's grace,
For him to see who hath eyes to see;
And naught that is so marked can be
Other than good in its time and place.

—Edgar Greenleaf Bradford.

WHY BE POOR OR HARD-UP?

Are you honest, sober and industrious? If so, engage with us for 1900. \$100 a month and expenses. You can make it easy. Six hours a day. Our agents don't complain of hard times. They are all making money selling our Quaker Bath Cabinet. No trade to learn. No experience necessary. You don't have to canvass. We want you to show and introduce this article, appoint and handle sub-agents. As soon as people know you have it for sale, they will send for the Cabinet for miles around. No competition. We furnish everything. The Quaker is an absolute home necessity. Indispensable for general bathing purposes. Saves medicine and Dr. bills. Furnishes Turkish and vapor baths at home. A regular Hot Springs. Cures colds, rheumatism, neuralgia, blood and skin diseases. Mr. Tassel sold 339 Quaker Cabinets in 87 days. Profits over \$600. What others have done and are doing you can do. Write World Mfg. Co., Cincinnati, O., today, quick, for samples and instructions. Go to work with a will and you will make money.

PENDRAGON POSERS.

A ten-cent booklet of about 60 daintily printed pages under this title is made up of letters which appeared in a Michigan paper and attracted such attention that they have been put in permanent form. The author does not answer questions—he asks them. He points out by searching inquiries the weak points in our present national policy on the management of our new colonies and of our home affairs—the railroads, the banks, the trusts, the saloons, etc., etc. The questions will prove decidedly puzzling to those who believe in keeping things as they are. 10 cts. Light of Truth Pub. Co.

VOICE OF THE PEOPLE

"THE GOD OF BATTLES."

From pulpit and convention platform we hear this expression oft-repeated in justification of war. Is war right?

Since the opening of the British and Boer conflict in South Africa, ecclesiast and lay quote: "Thus saith the Lord, slay man, woman and child of the enemy and take their land for an inheritance. For success of their arms they pray, and if victorious render praise unto the God of battles, who hath given them the victory."

Such is the religious ritual and habit of worship at the closing of this enlightened nineteenth century. How far this kind of good and pious expression runneth into the misty past, deponent saith not. But a successful modern chieftain has intelligently declared, "War is hell," and some years ago a good spiritual apostle wrote to the church, "The devil, the god of this world—prince and power of the air."

Thus, by a short cut we find the orthodox "God of battles" chief captain of our warrior lords, dukes and dudes, assembled in Africa, is the devil, and not, as is fondly dreamed, the great formator and arbiter of the universe.

Now these lords and demigods are the military representatives of a vast empire posing as Christian. But the Nazareth carpenter, the supposed founder of Christianity, and whose highest attribute is his large humanity, put in all his life among his fellows, not to destroy and kill, but to benefit, save and do them good. He taught, "He that seeth me seeth the divine all-father," "Do good and lend hoping for nothing again," "And if thy enemy hunger, feed him; if he thirst, give him drink." "Love your enemies; bless, not kill; bless and curse not." His ethics, against all war, teach the sacredness of universal life—that human life is more sacred than any property, altar, temple or throne, and should neither be pampered nor abused. His ethics and example teach that war is hell-born and wrong—"put up the sword." His argument is a living example against blood-shed as a wanton, hell-born crime, prompted always by low-down animal selfishness and love of power. His genuine heroic life secures to him the deserved title of the Prince of Peace, of love and good will toward all.

His advice: "When thou comest to the altar to offer thy gift"—prayer for success or praise for victory—"and rememberest thy brother, or neighbor hath ought against thee, leave there thy gift"—quit this false pretense of worship; it is all the veriest mockery and idolatry. "Go, first be reconciled to thy neighbor"—quit hatred and be filled with good will toward him. This is more vital, masterful and saving, the other is false and un-availing.

And, now, after two thousand years of false ecclesiastical teaching, the conclusion is compelled that the reconciliation of the Christ spirit with that of war is utterly impossible; and either that the church is cursed with the devil of infernal ignorance, her ministry largely made up of selfish Pluto knaves, or the Christianity of Christ is an utter failure not at all fitted to save and make men better.

How silly, if not sad, the travesty; the waste of millions of human lives and billions of treasure upon a system of such infernal hypocrisy, bold mockery and cheat of nations posing as Christian constantly busy inventing to let loose gigantic engines of slaughter

on other peoples, their neighbors, destroy human life, good government and useful property. Oh, is it not full time perfidious Albion halt her titled whelps of war, and study the beautifying, useful and humane art of industrial peace. Animal selfishness, low down justice and satanic greed for conquest and gold, not the benevolent spirit, is the impulse of "Thus saith the Lord," that wades through the slaughter of human life to the throne of tyranny and hell-like power.

These people say wars are preludes to higher civilization, and so prate the moss-grown papal sophism, "The end justifies the means employed." Such dogma not only sanctions wholesale murder, sanctifies crime and the bloodiest of inhuman cruelties; besides, it is a conception of human life grossly false. Past wars open the door widely for all sorts and degrees of political and social corruption from those highest in office to the lowest; various syndicates combine to defraud, money and produce monopolizing trusts for tyranny and greed, the whole tendency of which is to aggregate wealth in the hands of the few, enslave and starve the many, making it impossible for honorable men to live. Hence the civilization war brings is like the protection afforded by the vulture to the dove, to cover and devour. The masses of the world are cursed by wars; those who, perchance, survive the conflict, have the cost to pay. For wars are made for the benefit of kings, lords and rulers—never for the people. To these, war is a double curse. Hence, the sooner this cruel, god-idea, kings, queens, lords, dukes—all these vanity and pride-fostering titles are swept from the earth, the better for the natural rights and liberties of the people. The blessing of "Jesus the just one" is not on makers of war, but on the peacemakers. These are the children of the highest, and as against all pride-swelling titles he says, "I call you not servants, but friends, and ye are all brethren." This great reformer and spiritual teacher inculcated humanitarianism, not religion. Religion murdered him, as it crucifies reformers and peacemakers of the present. Is our statesmanship useful to the people, or is it not running into a fearful and wonderful thing. England, as the pioneer of "Christian civilization," forced the bible and the infamous opium trade on China, but we must not recount. She has a colossal penalty to bear. It will take years of the sweat and blood of her work slaves to pay for her inordinate greed for empire. Already the perfidious Albion finds war like an aristocratic religion—a costly indulgence.

Our better progress is not by the sword, but as the plow share carves the way, by industry in the useful arts of good will and peace, directed and conserved by the better science of life. In South Africa there is said to be not less than 400,000 people of the Dutch race, and 300,000 of English, but many of these latter are mere nomads, like the Chinese, who leave home to pick up money, then return to live at ease. The present war will cost England not less than \$300,000,000, possibly much more. Now suppose instead of rushing so madly into this most unjust conflict, she had offered \$500 to every English family that would settle on a farm in Rhodesia, would there be any trouble finding takers, so long as the offer remained open—a grand open door for true national autonomy and industrial peace. Three hundred million dollars would pay for settling 600,000 families, or 3,000,000 people in South Africa. Suppose the grant, per family, is doubted, and the number of families reduced by five-sixths, at an expense of \$100,000,000, she could have

planted 100,000 families, or 500,000 people in South Africa, and secured the loyalty of the country forever, and still be \$200,000,000 ahead, as compared with her present condition, saved many thousands of lives, gained a large amount of prestige as the pioneer of a better civilization. With \$50,000,000 of the extra \$200,000,000 she could build 2,500 miles of railroad to serve the new British South African population, and still have \$150,000,000 left for useful internal improvements for the service of the people, and thus ingratiate good government into highest esteem, insure true, lasting loyalty by securing the affections of the whole people. This would surely prove far more humane and less costly to the British government than present conditions. War is a crime, a great criminal waste.

PROGRESSIONAL.

The parody by Secretary Reitz, of the Transvaal, on Kipling's "Recessional," and dedicated to "Mr. Mudyard Pipling."

Gods of the Jingo—Brass and Gold,
Lords of the world by "Right Divine,"
Under whose baneful sway they hold
Dominion over "Mine and Thine."
Such Lords as these have made them
rotten,
They have forgotten—they have forgotten.

The Nigger or the Chinese dies,
The Gladstones and the Pitts depart;
But "Bigger Englanders" arise
To teach the world the Raiders' art.
Such Lords as these have made them
rotten,
They have forgotten—they have forgotten.

They've "got the Gold, the Ships, the Men,"
And are the Masters of Tomorrow,
And so mankind shall see again
The days of Sodom and Gomorrah.
These are the Lords that made them
rotten,
They have forgotten—they have forgotten.

Drunken with lust of Power and Pelf,
They hold nor man nor God in awe,
But care for naught but only Self,
And cent. per cent.'s their only Law.
These are their Lords, for they are rotten,
They have forgotten—they have forgotten.

Their vallant hearts have put their trust
In Maxim guns and Metford rifles,
To knock the Niggers into dust,
And such-like "unconsidered trifles"!!
For boastful brag and foolish fake
Th' Imperialist shall "take the cake."

W. D. RICHNER.

Philadelphia.

SOME OBJECTIONS ANALYZED.

Editor Light of Truth: In your issue of Jan 20 you publish a communication from M. Smith in condemnation of the Progressive Thinker. In that article the writer gives four principle reasons why readers of the Progressive Thinker become skeptics. I should like to refer to them in an inverse order, beginning with No. 4.

What Mr. S. seems to consider the chief cause for skepticism strikes me as of the least importance. The criticisms aimed at the N. S. A. are not directed against the truths of Spiritualism, but simply against a certain organized method of disseminating those truths. No skeptic whose conversion to Spiritualism is worth anything to the cause would deny to any paper or individual the right of free expression in these matters.

With the third article in Mr. Smith's summary I agree heartily. Abuse of the churches isn't an argument for Spiritualism. Ridicule isn't evidence. Let Spiritualism state its case calmly, clearly, modestly, and leave to the churches the weapons of abuse and villification, if the churches care to use such weapons.

If, as the writer asserts, in reason No. 2, the Progressive Thinker shows up fraud, and at the same time commends fraudulent materializations, that paper should certainly be con-

demned in unmistakable terms; but surely no self-respecting publication would knowingly indulge in such inconsistency. Is it not possible that there is some mistake or misunderstanding somewhere? I don't suppose that Mr. Francis is infallible, and I would rather credit him with ignorance once in a while than to suppose he openly commended fraud. I don't think I ever picked up a Spiritualistic paper in my life that did not contain, through advertisements or otherwise, some commendatory notice of what I considered fraud; but I never felt justified in arraigning the publishers for complicity in a humbug. It is to be regretted that there are many humbugs, but so long as they exist, and so long as Spiritualistic publications depend on advertisements for an income, these frauds are going to crowd themselves to the front and continue in their old-time practice of fleecing the gullible public.

Let us now turn to the first cause of skepticism as stated by Mr. Smith. He says the materialistic essays published in the Progressive Thinker "are a damage, causing the reader to doubt the existence of immortality." Isn't that the sort of argument orthodoxy has advanced ever since the world began? If the foundations of the Spiritualist's faith are so easily knocked from under him that the "Dawbarn theories" land him in a quagmire of doubt, his house "upon the sands" isn't worth much, is it? If Spiritualism is true it ought to withstand all the assaults of all the materialists in the universe. If it can not withstand these assaults it isn't worth fighting for.

The best Spiritualists of today are the scientific Spiritualists, the men who have fought every inch of the ground with hard-headed, cold-hearted materialism. The testimony of one of these men is of more solid value to the cause than the evidence of a thousand once gullible Spiritualists, some of whom are now turning skeptics. The men who have accepted Spiritualism simply by swallowing it whole are not the men to impress the world with its truth. Any attempt to shield our beliefs from the blasts of skepticism goes to show that we are building on faith rather than knowledge. Let the winds blow, let the rains descend, let the floods come and beat upon our house, and if, after the storm is over, there is anything left, we may be sure our spiritual structure is builded on the rocks and will stand forever.

WALLACE BATTLES.

MAN MAKES HIS BODY.

BY H. A. BUDINGTON.

This pamphlet aims to show how the different parts of the body are evolved from protoplasm.

Beginning with the spermatozoon and ovum, it describes the method by which the human body is builded.

The evolution of the five senses of sight, hearing, taste, smell and touch are treated. Some of the limitations to his power for building his body, caused by heredity and environment, are noted.

The importance of right gestation and healthy inheritance are also emphasized. Among the topics treated are:

Brain Building; Atrophy of Organs; Abnormal Limitations Produced by Tobacco, Alcohol and Gluttony, Sex Excesses, etc.; the Tainted Monad Transmitted by the Debauched Father in Impregnation; Building of the Spirit Body Within the Physical Body; Withdrawal of the Spirit Body, Called Death; Defects in the Spirit Body—How to Overcome Transition; Origin of the Ego; Thinking in Heaven.

This book contains much to instruct the rational thinker, and to open the mind to the study of man on the lines of evolution which are accepted by the ablest scientists of this age. Price 10 cents; postage 1 cent.

THE OTHER WORLD AND THIS—Compendium of Spiritual Laws. Cloth, gold and white binding; price \$1.50.

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A HOITY TOITY TIME AMONG THE THEOLOGS.

The disaffection in the Boston University School of Theology has assumed an acrimonious phase peculiar to matters of Christian faith, and the opposition to the views of Professor Hinckley G. Mitchell has now taken the form of an organized attack by the students upon nearly the whole faculty.

As this school is one of the leading Methodist clearing houses for dominies, and the question raised by the students by reason of Prof. Mitchell's attitude, "Shall Methodism Remain Wesleyan or Evangelical in Type?" becomes of universal importance. The question is addressed to the bishops of the Methodist church in general.

The students are in a state of mind bordering on the frenzy of a political convention and are valiantly endeavoring to save Methodism from the rational ideas of Unitarianism, a system of thought next door to Spiritualism.

The appeal to the bishops maintains that the views of the professors are astounding, and they view with alarm and point with disgust to the scepticism concerning supernatural revelation now fortified in the Methodist schools, from which pap the fledglings of the ministry must draw their sustenance.

A loud and vigorous voice is made about the "twentieth century movement" languishing if the ministry of Methodism are to deny the word of God and reject the vicarious atonement and other essentials to salvation. All this and much more is charged upon the professors.

Dr. Mitchell, who appears to be the biggest mote in the eyes of the outraged students, makes a public reply in which he says:

"I am accused of teaching essential Unitarianism, the first specification being that I deny the omniscience of Christ. I have no hesitation in saying with many other scholars that I do not think that Jesus in his humiliation was omniscient. Wesley held a similar opinion.

"I am accused of teaching that a belief in the deity of Christ is not necessary to salvation. This is correct, and in so teaching I have the support of the founder, John Wesley. I am proud of being a follower and I can not conceive how any one who calls himself a Methodist can teach any other doctrine.

"And I will go farther and say that I consider the opposite doctrine or any form of it, or any variation of it, only the inhuman doctrine of election, and I protest against its discussion in our church.

"I shall have to plead guilty to the charge of believing that some of the stories of the first chapters of Genesis are more or less legendary. I know very few scholars who do not share this opinion.

"I have said, and I still think it true, that if we had not held an irrational view of the Bible Ingersoll would never have been able to make a show against it.

"I have repeatedly explained that the 'revolution' I expect is one produced by a deepening of the thought and life of the church, a realization of the entire significance of the great truths, now to a great extent shrouded in figures of speech, on which its existence as a vital organism depends."

It remains to be seen now what the bishops will do. It is just possible that Prof. Mitchell has been reading up on Spiritualism. His thought is with it at least.

PRAYER LIKENED TO WIRELESS TELEGRAPHY.

A beautiful concept of prayer is gleaned from one of Canon Wilberforce's sermons reported in an English publication called St. John's Parish Magazine.

"Intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn and creates a meeting place in God for sundered hearts and lives. I can not analyze it and reduce it to a proposition; but neither can I analyze the invisible fragrant vibrations which proceed from a bunch of violets and which will perfume a whole room. I can not analyze the passage through the air of the dots and dashes of the Marconi system of wireless telegraphy. But I know that intercession is a current of the breath of God, starting from your own soul, and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father's mighty angels, that excel in strength, who can say?) but which influences would not be set free without the intercession. I can well understand Mary Queen of Scots saying that she feared the prayers of John Knox more than an army of 10,000 men. Why should not intercession be a part of God's regularized workings, as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual, because natural? Such forces do exist—call them thought-transference, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investigator. Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting, by divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?"

Somebody asks if the editor will give his views on egotism. What constitutes an egotist, etc.

There are many grades of egotism, all the way from a rooster who struts around a barnyard up to the man who believes that the infinite cares for his adulation.

LIGHT BREAKING INTO GERMAN SOCIALISM.

The Rev. Dr. Blumhardt, a prominent pastor of the German Protestant church in Wurtemberg, the headquarters of the pietistic school, has astounded the country, church and state by his frank avowal that the principles of Social Democracy are identical with primitive Christianity, and that Socialists and Christians must stand or fall together. This in Germany, where Socialists command more than a million votes and form the most aggressive party of the empire, is quite significant. Heretofore the prevailing idea has been that Socialism is non-religious, in fact Atheistic, and this can not be gainsaid. The Light of Truth has many times pointed out the failure of Socialism so long as a crass and blind materialism dominates its policy. And when Socialism is identified with primitive Christianity Spiritualism is not afar off, for everywhere in the ethical and religious teaching of Spiritualism the ideas of the primitive Christianity are strongly marked.

We put it forth as an unanswerable proposition that a man who confesses Christ acknowledges his agreement with the ideas of Socialism. Christ was a Socialist, and he was hanged because he was a Socialist. His whole life and teaching, so far as it has been wrenched from the forgeries and mendacity of priestcraft, is a Socialistic epic, a Socialistic regime.

There never can be a Christian state in this world until men grow into the ideas of the Socialist state. Spiritualism is leading the way to that, and all the retinue of clergymen the world over who are wrenching themselves from the grasp of theological tyranny, but echo the sublimity of the gospel of light and love and justice.

A SUCCESSFUL BEGINNING.

The unprecedented demand for stock in King Solomon's Mining company pushed the price last week to 20 cents a share and the company expects to be through the block set apart for that sale very soon, and will then put the third block on sale in Europe and this country at 50 cents a share.

This shows how one of the biggest enterprises in the history of lode mining has taken hold on the public, and the work has scarcely begun.

Meanwhile the Light of Truth is handling the original special series "A" stock at 7 cents a share while it lasts. This is strictly for the benefit of our readers and friends. At the rate of 40,000 shares a week (the record already made) this stock can not last a great while, and it is urged upon all who have money to invest in a strictly legitimate enterprise to correspond with this office.

Men blame us for the bitterness of our language and the personality of our attacks. It results from our position. The great mass of the people can never be made to stay and argue a long question. They must be made to feel it through the hides of their idols. When you have launched your spear into the rhinoceros hide of a Webster or a Benton, every Whig and Democrat feels it. It is on this principle that every reform must take for its text the mistakes of great men.—Wendell Phillips.

The Elkhart (Ind.) Carriage and Harness Mfg. Co. have issued a neat and comprehensive catalogue for 1900. This firm sells its products direct to the user at factory prices, and is, so far as we are able to learn, the largest manufacturer in this line in the world, selling on the direct to the consumer plan exclusively.

WHAT WE SEE.

We see that it was reported last week that Editor Moore of the Blue Grass Blade, Lexington, Ky., had been interviewed by a U. S. postoffice inspector with a view to his arrest for printing something reflecting on the Virgin Mary.

That if Kentucky was a part of the Hawaiian Islands there would be no difference of opinion regarding annexation.

That they arrested a man in New York the other day for tickling his wife's feet until she had hysterics. This will probably put a damper on the purposes of certain husbands who want to make things pleasant around the house.

That they say that the reason why the Federal Government didn't interfere in the Kentucky fight was because the opportunities for benevolent assimilation would not warrant the interference.

That the use of the so-called divining rod for the discovery of hidden springs or underground water courses is about to be scientifically investigated.

MRS. TWING'S NEW BOOK.

The following letter from Mrs. C. E. S. Twing is self-explanatory and will interest her many friends among the readers of this paper:

Editor Light of Truth: The unseen dominating influences that have been using my hand so much in automatic writing have at last written a story for publication. I have been asked many times why I did not write a spiritual story, and it has, I think, inspired my friends to make the way plain for it to be done. I think I am looking upon it in an unprejudiced way when I say it is the crowning effort of my life.

It is a story both humorous and pathetic, a story that deals in facts, but has time for love and philosophy. It brings out in vivid contrast the cruel orthodoxy of the past, its hatred toward any innovation, and the liberality of the present.

Its characters are real people, it would seem, swaying the reader to have sympathy for them, rejoice with them or feel a passing anger at such narrowness and unkindness.

There are but few states that I have not visited in my work as speaker and medium, and now if you who have called yourselves my friend still care for me, will you send your names and address to either the Banner of Light Pub. Co., Boston, Mass., or to my home, Westfield, New York, signifying that you are desirous of a copy when published?

The name of the book is "Lisbeth: a Story of Two Worlds." It will be neatly bound, with my picture as a frontispiece. If I can get some one else to sit for me it might be handsome—but as a handsome person might not desire to be immortalized that way. You may have to take up with just me. I am, most sincerely, your friend,

CARRIE E. S. TWING.

Lake Helen, Fla.

Leroy Berrier has had 250 copies of his book on personal magnetism bound in paper, which sell at 50 cents each. Of late we have had considerable trouble filling orders for Prof. Berrier's work owing to his traveling about from place to place. He now informs us that he has made definite arrangements with his printers in Minneapolis to attend to mailing the books promptly.

We can therefore assure our readers who contemplate the purchase of this most excellent work, that orders may be sent here and will be filled promptly. The bound volume is one dollar a volume and the paper edition 50 cts.

"THE HERESY TRIAL OF REV. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at the conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc. Price 25 cents. For sale at this office.

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A HOITY TOITY TIME AMONG THE THEOLOGS.

The disaffection in the Boston University School of Theology has assumed an acrimonious phase peculiar to matters of Christian faith, and the opposition to the views of Professor Hinckley G. Mitchell has now taken the form of an organized attack by the students upon nearly the whole faculty.

As this school is one of the leading Methodist clearing houses for dominies, and the question raised by the students by reason of Prof. Mitchell's attitude, "Shall Methodism Remain Wesleyan or Evangelical in Type?" becomes of universal importance. The question is addressed to the bishops of the Methodist church in general.

The students are in a state of mind bordering on the frenzy of a political convention and are valiantly endeavoring to save Methodism from the rational ideas of Unitarianism, a system of thought next door to Spiritualism.

The appeal to the bishops maintains that the views of the professors are astounding, and they view with alarm and point with disgust to the scepticism concerning supernatural revelation now fortified in the Methodist schools, from which pap the fledglings of the ministry must draw their sustenance.

A loud and vigorous voice is made about the "twentieth century movement" languishing if the ministry of Methodism are to deny the word of God and reject the vicarious atonement and other essentials to salvation. All this and much more is charged upon the professors.

Dr. Mitchell, who appears to be the biggest mote in the eyes of the outraged students, makes a public reply in which he says:

"I am accused of teaching essential Unitarianism, the first specification being that I deny the omniscience of Christ. I have no hesitation in saying with many other scholars that I do not think that Jesus in his humiliation was omniscient. Wesley held a similar opinion.

"I am accused of teaching that a belief in the deity of Christ is not necessary to salvation. This is correct, and in so teaching I have the support of the founder, John Wesley. I am proud of being a follower and I can not conceive how any one who calls himself a Methodist can teach any other doctrine.

"And I will go farther and say that I consider the opposite doctrine or any form of it, or any variation of it, only the inhuman doctrine of election, and I protest against its discussion in our church.

"I shall have to plead guilty to the charge of believing that some of the stories of the first chapters of Genesis are more or less legendary. I know very few scholars who do not share this opinion.

"I have said, and I still think it true, that if we had not held an irrational view of the Bible Ingersoll would never have been able to make a show against it.

"I have repeatedly explained that the 'revolution' I expect is one produced by a deepening of the thought and life of the church, a realization of the entire significance of the great truths, now to a great extent shrouded in figures of speech, on which its existence as a vital organism depends."

It remains to be seen now what the bishops will do. It is just possible that Prof. Mitchell has been reading up on Spiritualism. His thought is with it at least.

PRAYER LIKENED TO WIRELESS TELEGRAPHY.

A beautiful concept of prayer is gleaned from one of Canon Wilberforce's sermons reported in an English publication called St. John's Parish Magazine.

"Intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn and creates a meeting place in God for sundered hearts and lives. I can not analyze it and reduce it to a proposition; but neither can I analyze the invisible fragrant vibrations which proceed from a bunch of violets and which will perfume a whole room. I can not analyze the passage through the air of the dots and dashes of the Marconi system of wireless telegraphy. But I know that intercession is a current of the breath of God, starting from your own soul, and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father's mighty angels, that excel in strength, who can say?) but which influences would not be set free without the intercession. I can well understand Mary Queen of Scots saying that she feared the prayers of John Knox more than an army of 10,000 men. Why should not intercession be a part of God's regularized workings, as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual, because natural? Such forces do exist—call them thought-transference, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investigator. Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting, by divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?"

Somebody asks if the editor will give his views on egotism. What constitutes an egotist, etc.

There are many grades of egotism, all the way from a rooster who struts around a barnyard up to the man who believes that the infinite cares for his adulation.

LIGHT BREAKING INTO GERMAN SOCIALISM.

The Rev. Dr. Blumhardt, a prominent pastor of the German Protestant church in Wurtemberg, the headquarters of the pietistic school, has astounded the country, church and state by his frank avowal that the principles of Social Democracy are identical with primitive Christianity, and that Socialists and Christians must stand or fall together. This in Germany, where Socialists command more than a million votes and form the most aggressive party of the empire, is quite significant. Heretofore the prevailing idea has been that Socialism is non-religious, in fact Atheistic, and this can not be gainsaid. The Light of Truth has many times pointed out the failure of Socialism so long as a crass and blind materialism dominates its policy. And when Socialism is identified with primitive Christianity Spiritualism is not afar off, for everywhere in the ethical and religious teaching of Spiritualism the ideas of the primitive Christianity are strongly marked.

We put it forth as an unanswerable proposition that a man who confesses Christ acknowledges his agreement with the ideas of Socialism. Christ was a Socialist, and he was hanged because he was a Socialist. His whole life and teaching, so far as it has been wrenched from the forgeries and mendacity of priestcraft, is a Socialistic epic, a Socialistic regime.

There never can be a Christian state in this world until men grow into the ideas of the Socialist state. Spiritualism is leading the way to that, and all the retinue of clergymen the world over who are wrenching themselves from the grasp of theological tyranny, but echo the sublimity of the gospel of light and love and justice.

A SUCCESSFUL BEGINNING.

The unprecedented demand for stock in King Solomon's Mining company pushed the price last week to 20 cents a share and the company expects to be through the block set apart for that sale very soon, and will then put the third block on sale in Europe and this country at 50 cents a share.

This shows how one of the biggest enterprises in the history of lode mining has taken hold on the public, and the work has scarcely begun.

Meanwhile the Light of Truth is handling the original special series "A" stock at 7 cents a share while it lasts. This is strictly for the benefit of our readers and friends. At the rate of 40,000 shares a week (the record already made) this stock can not last a great while, and it is urged upon all who have money to invest in a strictly legitimate enterprise to correspond with this office.

Men blame us for the bitterness of our language and the personality of our attacks. It results from our position. The great mass of the people can never be made to stay and argue a long question. They must be made to feel it through the hides of their idols. When you have launched your spear into the rhinoceros hide of a Webster or a Benton, every Whig and Democrat feels it. It is on this principle that every reform must take for its text the mistakes of great men.—Wendell Phillips.

The Elkhart (Ind.) Carriage and Harness Mfg. Co. have issued a neat and comprehensive catalogue for 1900. This firm sells its products direct to the user at factory prices, and is, so far as we are able to learn, the largest manufacturer in this line in the world, selling on the direct to the consumer plan exclusively.

WHAT WE SEE.

We see that it was reported last week that Editor Moore of the Blue Grass Blade, Lexington, Ky., had been interviewed by a U. S. postoffice inspector with a view to his arrest for printing something reflecting on the Virgin Mary.

That if Kentucky was a part of the Hawaiian Islands there would be no difference of opinion regarding annexation.

That they arrested a man in New York the other day for tickling his wife's feet until she had hysterics. This will probably put a damper on the purposes of certain husbands who want to make things pleasant around the house.

That they say that the reason why the Federal Government didn't interfere in the Kentucky fight was because the opportunities for benevolent assimilation would not warrant the interference.

That the use of the so-called divining rod for the discovery of hidden springs or underground water courses is about to be scientifically investigated.

MRS. TWING'S NEW BOOK.

The following letter from Mrs. C. E. S. Twing is self-explanatory and will interest her many friends among the readers of this paper:

Editor Light of Truth: The unseen dominating influences that have been using my hand so much in automatic writing have at last written a story for publication. I have been asked many times why I did not write a spiritual story, and it has, I think, inspired my friends to make the way plain for it to be done. I think I am looking upon it in an unprejudiced way when I say it is the crowning effort of my life.

It is a story both humorous and pathetic, a story that deals in facts, but has time for love and philosophy. It brings out in vivid contrast the cruel orthodoxy of the past, its hatred toward any innovation, and the liberality of the present.

Its characters are real people, it would seem, swaying the reader to have sympathy for them, rejoice with them or feel a passing anger at such narrowness and unkindness.

There are but few states that I have not visited in my work as speaker and medium, and now if you who have called yourselves my friend still care for me, will you send your names and address to either the Banner of Light Pub. Co., Boston, Mass., or to my home, Westfield, New York, signifying that you are desirous of a copy when published?

The name of the book is "Lisbeth: a Story of Two Worlds." It will be neatly bound, with my picture as a frontispiece. If I can get some one else to sit for me it might be handsome—but as a handsome person might not desire to be immortalized that way. You may have to take up with just me. I am, most sincerely, your friend,
 CARRIE E. S. TWING.

Lake Helen, Fla.

Leroy Berrier has had 250 copies of his book on personal magnetism bound in paper, which sell at 50 cents each. Of late we have had considerable trouble filling orders for Prof. Berrier's work owing to his traveling about from place to place. He now informs us that he has made definite arrangements with his printers in Minneapolis to attend to mailing the books promptly.

We can therefore assure our readers who contemplate the purchase of this most excellent work, that orders may be sent here and will be filled promptly. The bound volume is one dollar a volume and the paper edition 50 cts.

"THE HERESY TRIAL OF REV. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at the conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 25 cents. For sale at this office.

LETTERS TO THE EDITOR.

Editor Light of Truth: Will you please answer the following question in the columns of your paper?

"To what degree, if any, are what is known as 'transmitted hereditary traits' caused by one who passed out of this life with some unrequited longing—it may be for love or desire to accomplish some work designed for the amelioration of the ills of life—projecting that condition of theirs upon some one still living on the earth plane, the spirit thus seeking through this means to obtain what was denied him when in this life; and, if this is a fact, to what degree, if any, should a sensitive lend his personality for this purpose?"—Arthur C. Everett, N. M.

Unquestionably there is in Psychism an answer to the question of hereditary transmissions, not, however, that all traits of that nature are due to incarnate influences. Applying the questioner's suppositious case to the facts, we should say that in great degree, perhaps, the movements of a sensitive may be the result of contributing causes wholly apart from himself. Of course the extent to which a sensitive should lend himself to such influences ought always to depend on their character and his own capabilities.

Spirits are constantly employed in seeking ways and means to further some work, object or attainment here on earth. How much mortal humanity is guided and directed by these unseen influences is as great as is the opaque ignorance concerning it.

Where the conjoining of spirit influence is close and apparently permanent we call it hereditary transmission. Some thinkers go so far as to declare that the hereditary transmission of acquired characters is a fact.

Obsession is closely allied to this phase of being, the term being applied to cases where malignancy or other forms of perverted mentality manifest themselves.

There is food for reflection in the thought of its effect upon the world of mankind were universal knowledge in vogue concerning the origin of things called sacred. Take, for instance, the old Grecian mythology and parallel it with the Pentateuch. Compare Jehovah with Jove and Pluto with the devil! Acquaintance with reductions in pluralities in the matter of gods and saints as between Paganism and Romanism makes the thought that Judaism is borrowed from Mythology and Christianity from both, not so horrible as purpled ignorance would have the world believe. Moreover, the advantages of sobriety and common sense were with the originals. The counterfeiting of Olympus was a fraud. Sinai can not even be located, and as a dream it never began to rival the splendor of its prototype. It is well, perhaps, that all this is not known to the sleepy intellect of the world. Idols, like heroes, usually suffer when brought within the compass of familiarity. Philosophers, too, are apt to be back-numbered on the same score.

The Rev. E. E. Helms, pastor of the Central Park Methodist Episcopal church, Buffalo, N. Y., spoke the other night in his church on "Spiritualism." The church was crowded and many of those believing in the tenets of Spiritualism attended. Mr. Helms's sermon was a drastic philippic on the claims of Spiritualists. He saw nothing good in Spiritualism and everything bad.

The worst the Light of Truth wishes for Rev. Helms is that he be made to read his sermon in that land where he will know as he is known.

Light of Truth and Coming Age, \$2.50 per year. See adv. on another page.

KING SOLOMON'S MINING COMPANY AND THEIR PROPERTIES.

A Personal Word By the Editor.

Having made this paper the spokesman, in a way, for some of the salient features of the great enterprise known as King Solomon's Mining company, and having endorsed the company in unqualified terms, I feel that the respect I owe my readers demands of me a further explanation as to the reasons impelling me thus to turn the columns of this paper into channels which are liable to call forth criticism.

I am beset, too, with inquiries from all over the country asking for particulars with reference to the company, its personnel, resources, plans, stock, etc., and my own views upon it all.

When I say that I have for years known intimately some of the pioneer projectors of the company, and the original properties of the Canadian Pacific Mining and Milling company, now consolidated with it I may be pardoned for whatever conceit may crop out when I tell my friends and the public that I know what I am doing in thus using the columns of the Light of Truth. I have done so because I feel and know that a rare opportunity is being offered to our people to invest in a business destined to take a place in lode mining enterprises of this country second to none, and I want them to take advantage of it.

In effecting this consolidation this company comes into control of forty reliable properties containing low-grade galena mines, high-grade silver mines and steady producing gold properties. It controls the only water power, town, mill and smelter site, wharfage privileges and railroad right of way in that section of the West Kootenai district. This company, then, is bound to be a great dividend payer, because they have so many elements of success.

Because—The properties are situated in the richest mining district of British Columbia.

Because—This body of ore is so located that every ton can be mined and handled at a profit.

Because—Lode mining conducted on modern methods, with large capital, is without a rival as an investment.

Because—There has never been a failure in lode mining conducted on the plan adopted by this company.

Because—They own already two miles on a thirty-foot vein of gold quartz, that pays from the grass roots.

Because—They own the greatest water power in the district—50,000 horse-power reserve.

Because—Their location enables them to control the products of every other mine in the district.

Because—These other mines must pay this company a percentage on every ton of ore produced by them.

Because—This company holds priority of location and tonnage contracts sufficient to construct the only available railroad.

Because—This company has valuable contracts for furnishing electric light and power.

Because—Their chemical works will save values in by-products.

Because—These mines are developed by shafts, levels and tunnels.

Because—They are equipped now with modern power drills, hoists, tram cars, etc.

Because—This company owns its own machinery, improvements, and everything necessary to operate at present capacity.

Because—The operation of these

mines at a very small expense has been made possible by the consolidation of these properties.

Because—The guiding spirits of this great organization are Spiritualists.

Because—The stock of the company is strictly non-assessable.

Because—Every share of stock has a par value of one dollar.

Because—Its stock is sold, if desired, on the installment plan, one cent per share per month.

Because—This company pays your money back with 4 per cent interest before any profits accrue to themselves, and then exchange your stock for an equal amount of regular stock that costs you nothing, and you get the same earning capacity they enjoy.

Because—This plan is without a parallel in mining enterprises.

Because—The president of the company is James B. Townsend, receiver of the Detroit and Lima Northern railway, whose business sagacity presents a series of unbroken enterprises.

In conclusion, I want to say that the sale of stock thus far has been phenomenal, and I predict that it will be quoted at par value and above, inside of a year. The 45,000 shares I have disposed of during the nine days preceding this writing attests the interest a few of the readers of Light of Truth have in the representations set forth, and I add only this, that King Solomon's Mining company stake their business reputation, and

WHAT SPIRITUALIST EDITORS ARE SAYING.

What will the nations who attended the "peace conference" do toward opening the way for peace in South Africa? The Czar, through whose efforts the conference came together, has, it is said, approached several nations with a proposition for intervention. What will England do with that part of the conference which states in substance that friendly intervention can not be considered as an unfriendly act, when two nations are engaged in war?—The Sunflower, Lily Dale, N. Y.

The state of New York is about to abolish capital punishment. It is beginning to dawn on the people of this enlightened age that the old Mosaic law, "an eye for an eye, and a tooth for a tooth," is but an adage of ancient barbarity, and that the judicial passing of one mortal does not recompense for the one already gone, though deliberately planned and cold-bloodedly executed. Make it life imprisonment; the example, which is what the execution of the law implies, is just as severe, and more lasting.—The Medium, Los Angeles, Cal.

The man who is most deeply moved by either joy or sorrow is, therefore, found to be unable to speak or to describe, out of the fullness of his heart, that which has stirred him so strangely. Those who feel the most say the least, but are always capable of doing the most for those who are in need. A smiling face often hides the most poignant grief from the gaze of the curious. A somber countenance often conceals the most violent feelings of anger and hatred. Behind the mask of piety we often find the evil-faced monster, Hypocrisy, and underneath the cloak of melancholy we often discover the most extreme egotism.—Banner of Light.

If it shall be demonstrated by and by, as many contend, and as seems more than probable, that Paul is a comparatively modern production, foisted on the world by cloistered monks, to advance the interests of their craft, but little if any before the beginning of the Reformation, will not some of the preachers inquire, as did Daniel Webster when he saw the old Whig party disintegrated, which he had ministered so largely toward making the great power it was—"Where shall I go?" He could not attach himself to the Democratic party which he had opposed through his whole life; he had been a violent partisan; but there was no longer a party with which he could affiliate. It was a terrible dilemma, just such a one, religiously, as the mossback clergy of today must soon confront. "Infinite Intelligence," hasten thy work.—Progressive Thinker, Chicago.

There was a time when Christ was looked upon as being the only God-man, and the idea of his miraculous birth, his

pledge their unceasing efforts to the interests of the investors and the development of these valuable properties.

Professor James H. Hyslop says: "I am absolutely certain that within a year I shall be able to lay before the world conclusive evidence of the immortality of the soul. In my 17 sittings with Mrs. Piper, not once has she told me facts connected only with my own memory. Each time they have been common to myself and to persons long since dead. And this is also true of the great number of scientific men who have examined her. I have received in my sittings and I have identified 25 names belonging to persons not necessarily my relatives or even acquaintances."

IMPRUDENT MARRIAGES.

This is the title of a new and remarkable book just published. It is already in great demand, for the author's first book had a sale of over a million copies in England alone.

Imprudent Marriages points out many important facts that vitally concern every young man, but that comparatively few ever think of. It will be worth its weight in gold to any man who reads it carefully. It is not intended for children.

Do not confuse Imprudent Marriages with books that are sent out to advertise doctors or medicines. It is nothing of the kind. If you want to know what it is send 5 cents and it will come by return mail. Address the Light of Truth Publishing Co.

violent death, and his resurrection was supposed to be unique.

Now we know better, and that His appearance upon the religious horizon was but one of many similar appearances which antedated His coming by thousands of years.

What shall we say then? The first temptation naturally is to at once declare that the Christian fathers borrowed the whole of the Egyptian story, brought it up to date, and palmed it off as a new religion.

Without going quite so far as that, we may be perfectly justified in believing that the same men, being well acquainted with the old systems of religion, adopted much of the mythical from the Egyptian as well as from other codes, and coupled them with sayings and some of the actual scenes from the life of their master.—The Two Worlds, Manchester, England.

Dr. Savage, though a minister of Religion, is quite as much a student of science, with whose canons of research he is familiar, and whose methods he is careful to follow. Indeed, his book is as much a scientific as a religious book, whether we consider the subject-matter of it or its treatment. At the start he grapples with a physician who asserted that there is no possibility of scientific demonstration in the matter of psychical research, because nothing could be demonstrated scientifically unless the matter involved could be submitted to satisfactory tests by everybody, at any time, and with the certainty of immediate uniform results. Of course that is absurd. The physician was thinking only of physics; but Dr. Savage finds it easy to show that there are very serious realities indeed which you can not order about and have at your instant command as you can order about and command things in battle. He says: "You can not order people round, as a chemist may his elements, and yet facts concerning people may be scientifically demonstrated. The same thing is true of the people in the other life—provided there are any." If these people exist, how little we know of their mode of existence, how trifling is our acquaintance with the conditions of their manifestation, how poorly equipped are we for experiments on our side! How tiresome, then, it is to tell us that we can not proceed because we can not have everything at will, experiment when we like, and get what we order! Dr. Savage points out to his physician what we are constantly pointing out to our critics. The first step is observation; the second step is observation sufficiently repeated; the third step is the formation of a tentative theory, good for best covering the observed facts; the fourth step is the gradual closing up of the evidence and the hypothesis and the establishment of a scientific doctrine or law. Is there anything fanciful or flighty in all this? Is it not precisely the basis of every learned society in the world?—Light, London, England.



Address all Communications for this Department to its
Editress, "Aunt Rose," Box 65, Rollin, Mich.

MARCH.

I'm merry, breezy little March;
Dear children gathered here,
I hope you all are glad to greet
The third month of the year.

There's so much work for me to do!
Old Winter's stayed so long;
And I must blow him north again,
With breezes swift and strong.

Then I must melt the snow and ice,
And waken little Spring,
And from the warm and sunny south
Must call the birds to sing.

—Primary Education.

MARGARET'S WISH.

Margaret Boven was about seven years old, with flaxen, curling hair, and eyes just about the color of the sky; her face was round and rosy; she was never ill, and every one thought her a beautiful child. But, with all this, and having all that a kind mamma and papa could get her, she was very unhappy because she was never satisfied with the things that she received; she always wanted them to be different in some way. Her parents did what they could to have their little daughter be more reasonable, but she did not learn the lesson that way. This is the way she learned it:

One day, after a walk, she sat down under a large tree in the yard and watched the birds as they flew around, happy and gay. "Oh," she exclaimed, "I wish I were a fairy and could change into anything I wanted to. I would be a bird this very minute." One of the birds came up to her feet. This seemed rather strange to Margaret, as she did not know they were so tame. She bent down to examine it more closely, and, to her surprise, she heard the bird talking. This is what it said:

"So you want to be a bird, do you? Well, that certainly is a queer notion. You are so discontented with all your pleasures now that you do not know what to do. I do not know what you would do if you had to get up early in the morning and get your breakfast. It is not an easy task, I can tell you. Then you always have to make your own house. You have to carry things from any place you can get them. Then in the summer, when you want some nice, ripe cherries, you are always watched, and there is a boy with a gun looking around all the time for us. I am sure the few cherries we eat would not be missed, and yet they treat us very cruelly and unjustly. Sometimes we find some of our dearest friends that have been shot hanging up where the nicest cherries are, to scare us. It is terrible to think that the same fate might befall us.

The bird paused a little to see what effect his story had on Margaret. He looked up and saw her wiping the tears of sympathy from her eyes. He

was astished that he had cured her of her bad habit. "And now," he said, looking around for something to eat, "you see that bird life would not be all pleasant to you, while for us, we like almost everything, because we are contented, and, as we never think of complaining about building our houses, or getting our meals, it seems a real pleasure to us."

He flew away, leaving the little girl alone. Margaret rubbed her eyes. She had been asleep. The dream had a wonderful effect upon her, however, and her mama and papa were surprised when she came to her place at the supper table, without complaining about having to stop her play.

She told them her dream, and they told her that although it was a dream, all that the robin had said was true. You may be sure that when the robins came to that yard the next year they found plenty of string lying under the tree where Margaret had had her dream, with which to build their nests; they took all the cherries they wanted without being shot at, and last, but not least, her papa and mama had in Margaret a sweet, contented girl.

They owe it all to the dream about the robin, and they love the dear old home bird more than ever.—Selected.

PUSSY UNDERSTOOD.

This story may sound a little bit like a fairy story, and you may think it safer not to believe it, but it is just as true as can be, for the owner of the cat said so himself.

He was a fine, black Persian cat, and came proudly marching into the house one day with a poor little sparrow in his mouth, for pussies will catch birds, no matter how fine their family blood may be.

After showing his prize Pussy went to the front door, and, thinking the mat there would make a nice table, commenced the meal. Of course he scattered a great many feathers around and made the front entrance look anything but tidy, and the cook was not pleased at the litter Pussy had made and told him so, and said the next time he choose to dine there he must turn the mat over on the wrong side. And, following his own text, cook turned the mat over.

About two weeks afterward Pussy brought another bird to the front door and, though the mat was quite heavy for him, took his claws and turned it over as cook had told him to do. Then he proceeded to enjoy his feast.—Pittsburg Press.

CORRECTED.

"Willie, didn't I tell you to stop that noise? Now, don't let me have to tell you a second time."

"This is the second time now, ma."—Chicago News.

WHAT THE FLOWERS SAID.

Beautiful flowers!
From the cold, brown earth,
What mystic powers
Have called you forth
To gladden our sight
With your cheering light?

Did some wizard stand
By your mossy couch,
Wave his slender wand
With a magic touch,
And bid you unfold
Your petals of gold?

You are smiling so
From your humble bed,
That even the snow,
With a silent tread,
Is owning your sway
And melting away.

Dear little flowers!
Why are you so brave?
By what latent powers
Do you spring from your grave,
And open your eyes
To the stormy skies?

All at once a faint twinkling,
A perfume most rare
Floated out on the air—
Then a delicate tinkling;
I bend my head low,
Quite down to the snow.

"We give you the reasons,"
Said they with a nod;
"Our times and our seasons
To spring from the sod
Are governed by laws,
As effects follow cause;
From our long night of rest
In our cozy earth breast,
We were waked from our dreams
By the glorious sunbeams.

"They warmed us and cheered us;
Thus far they have reared us,
Clothing us in a suit
Of red, brown and gold,
In shades manifold,
From stamen to root.

"Our hearts they inwrought
With beautiful thought;
While we love the dear earth,
The home of our birth,
We all join as one
To worship the sun."
Then in delicate rhymes,
With softest of chimes,
They tossed on the air
In tinkling notes rare,
Ere they closed for the night
An anthem to light.

—Mrs. H. Houghton Chaapel, M. D.
Palmetto, Fla.

THE WAR IN THE PLAYROOM.

"I am a soldier," said Walter, and he marched up and down in the playroom with his gun over his shoulder.

"And I," said Alice, "am a sailor and live in a ship!" Then Alice climbed up in the big tall basket and made it rock so that it went toward the stool, where her big doll, Julia, was sitting. "Watch out!" she said to Julia. "You are the Spaniards, and I am going to shoot big cannons at you!" Then Alice began to growl deep down in her throat, to sound like the noise of a cannon, but Julia never blinked her eyes, nor looked scared a bit.

"Watch out!" said Walter, "I'm going to cut your head off with my sword!"

Then the fighting became louder and Walter and Alice came closer and closer to poor Julia, till at last Walter got too close and did an awful thing. He never meant to do it, but he gave one great cut with his little wooden sword, and off came poor Julia's head, flying right into Alice's lap.

"Oh, my poor dolly!" cried Alice. "We didn't go to hurt you," and she kissed the broken head, while Harry stood, red and sorry, beside her.

Then mamma came up to see what was the matter, and she took the poor dolly's head and looked at it. "There, there," said mamma, "I wouldn't cry any more. I can mend Julia so she will never know she was hurt."

And, of course, if mamma said she could do it, they knew it was all right, and went down to supper. And, sure

enough, the next day they had Julia back again with her head on her shoulders and smiling away as if nothing had ever been the matter.—Boston Traveler.

WAITING TO GROW.

Little white snowdrop, just waking up,
Violet, daisy and sweet buttercup!
Think of the flowers that are under the snow,
Waiting to grow!

And think what hosts of queer little seeds,
Of flowers and mosses, and ferns and weeds—
Are under the leaves and under the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender brown fingers about
Under the ice and the leaves and the snow,
Waiting to grow!

Only a month or a few weeks more,
Will they have to wait behind that door;
Listen and watch, for they are below—
Waiting to grow!

Nothing so small, or hidden so well,
That God will not find it, and very soon
tell
His sun where to shine, and his rain where
to go,
To help them to grow!

—Arbor Day Manual.

ON ONE SIDE.

"My goodness, my little man," said the preacher who had just called because he felt that it was his duty to do so, "what is the matter? You are crying as if your heart was broken, and your nose is all skinned, too. What has happened?"

"M-m-mmy maw, she whipped me for fightin'," the child sobbed.

"Well, in that case, I fear you deserve punishment. Don't you know that it is wrong to fight?"

"B-b-b-but I didn't f-f-f-fight!"

"You didn't? Then it is a shame that you should be beaten. But how did you get that nose?"

"The oth-oth-oth-oth-oth-oth boy done all the f-f-f-fightin'."—Chicago Times-Herald.

Golden Gleams From The Heavenly Light.

Late Editor of the Springfield (Mass.) Republican.

119 pages. Price 30 cents; postage 3 cents.

This is the fifth book from the Spirit Samuel Bowles, written through the hand of Mrs. Carrie E. S. Twing.

It shows the same vigorous descriptive powers which characterized Mr. Bowles as a reporter when on earth.

The scenes and life in the upper spheres are of intense interest, and the book will be eagerly sought by all admirers of Mr. Bowles' graphic pen pictures of spirit life.

Contents—A Visit to an Art Gallery in Heaven; Union Meeting of the Clergy; Reception Given to the Emancipators by the Emancipated; Reception Given to Harriet Beecher Stowe; Interview With Jay Gould; Obstacles to the Development of the Inhabitants of This Life of the Spirit; Interesting Scenes Witnessed at Spirit Birth; One of the Weights Which Menace Our Nation; The Roman Catholic Church; A Visit to Lincoln; A Visit to Leland Stanford; Two Ways of Understanding Prayer; My Wife's Transient; An Interview With Lucy Stone—Her Present Ideas of Woman Suffrage; The Spiritualistic Field as I See It Now; Mental Therapeutics; In the Realm Celestial (the Seventh Sphere); The Dedication of General Grant's Tomb as Seen by Spirits. For sale at this office.

HYPNOTISM AS A REMEDY FOR MENTAL TROUBLES.

Hypnotism has become so associated with quackery and humbug that few realize the good results obtained from it when applied to the treatment of disease in a scientific way. Dr. Herbert A. Parkyn, of the Chicago School of Psychology, is the author of a very interesting little book on this subject, with the above title. He explains that to cure mental diseases it is not in the least necessary to put the patient into a profound sleep, but merely to secure complete attention to the suggestions of the operator. 10 cts. Light of Truth Pub. Co.

STORYETTES.

Charles E. Tripler, the famous experimenter in liquid air, recently went to Boston to visit his friend, Elihu Thompson, the electrical expert. He took with him a can of liquefied air. It was a quart of the coldest thing on earth that Mr. Tripler had in this tin can, and he took it with him to luncheon, where he put it on the floor by his chair. They lunched in a hotel cafe and ordered a steak. After it had been brought in and while the waiter's back was turned, Mr. Tripler lifted it from the platter, opened the can and exposed the meat to the liquefied air. When he put it back on the plate it was as hard as a rock.

"Waiter," called Mr. Tripler, "come here." The waiter obeyed.

"What's the matter with this steak?" he asked, anxiously.

As he lifted it from the plate with a knife. The frozen meat rang like a bell.

"I d-d-on't k-n-ow, sir," he faltered, and he started for the head waiter on the run.

Mr. Tripler, by the way, is one of the fiercest looking men in the inventing business. His mustache is of the pirate cut, his eyebrows bristle and meet in the middle. Therefore, the head waiter approached him with almost timidity.

"Do you serve your steaks like this as a rule?" asked Mr. Tripler, as he struck the time of day on it.

"It's that fool chef," exclaimed the waiter as he started for the kitchen.

A few minutes later the chef appeared with the head waiter. He recognized the steak by sight at once. Then Mr. Tripler took it up and rang it again.

"Mercy! Gracious!" ejaculated the chef, piously crossing himself. "I didn't do it, sure!"

Then Mr. Tripler laughed and Mr. Thompson smiled. A new steak was ordered and the frozen one was carried below to fool the rest of the kitchen.

This happened to be the wife of a well known merchant of Cleveland, O., who is rather conspicuous for his devotion to the church. His spouse, dressing one recent Sunday morning, got into a shirt waist that more than put Joseph's coat in the shade. She was conscious of the color scheme, but decided to ask the husband's and her father's opinion before wearing the garment to church. They agreed—poor men—that she was delightfully dressed, and that the waist could hardly be improved upon. So they went to church, the wife with secret misgivings, which, as the case turned out, were well enough founded, for they were no sooner seated in Grace Episcopal church than Rev. Dr. Worthington gave out the text. "We will read," the reverend gentleman said, "from the gospel of St. Matthew, the sixteenth chapter and eighth verse, 'To what purpose is this waste?' The good woman collapsed in her pew and never raised her head during the remaining portion of the services.

HE WAS SKEPTICAL.

The boy was inclined to be skeptical. "Does God see every one?" he asked.

"Yes, Harry," his mother replied.

"Can he see 'em no matter where they are?"

"Of course."

"Can he see me now?"

"Yes, dear."

The boy looked long and earnestly at the ceiling.

"Aw, go on," he said at last.

"Where's the peephole that he looks through?"—Chicago Post.

A GOD-SEND TO ALL HUMANITY.

Invention of an Ohioan That Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better Than any Treatment at Hot Springs, Sanitariums or Health Resorts.

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman or child who has used it.

Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in indorsing the same as just what all our readers need.

It is an air-tight inclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, of Medicated Bath, with no possibility of taking cold afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay,

Roernaes, Everett, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I can not praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your cabinet rids the body of aches and pain, and as cleanliness is next to Godliness, it merits high recommendation."

Congressman John J. Lentz, Mrs. Kendrick, Prin. of Vassar College; John T. Brown, editor "Christian Guide"; Rev. C. M. Keith, editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

IT PREVENTS DISEASE.

and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

CURE BLOOD AND SKIN DISEASES

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poison by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

THE IMPORTANT FEATURE

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys and lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being; 10 years younger.

With the Cabinet, if desired, is a HEAD AND COMPLEXION STEAMER, in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, has never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Whatever

WILL HASTEN PERSPIRATION

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1902 style

SQUARE QUAKER FOLDING THERMAL

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide, as shown in the cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined. A heavy steel frame supports it, making

it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space when not in use; easily carried; weighs but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

SO-CALLED CABINETS

on the market, but they were unsatisfactory, inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

MAKERS GUARANTEE RESULTS.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Scathea, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

CURE THE WORST COLD

with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

CLEANSING AND REFRESHING BATH known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write The World Mfg. Co., 1492 World Building, Cincinnati, O., and ask them to send you their pamphlets describing this invention. The price is wonderfully low, only \$5.00 complete, with heater, directions and formulas. Head Attachment, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write today for full information; or better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.00.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

THE CABINET IS A WONDERFUL SELLER

for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month, and expenses.



Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to

RHEUMATISM, LA GRIPPE, KIDNEY TROUBLES.

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, No. 994 Broad St., Columbus, O., writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night, her little girl of measles, her little son of croup. Another neighbor cured eczema of many years' standing." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

HUNDREDS OF MINISTERS

write, praising this Cabinet. Rev. H. C.

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CORRESPONDENCE.

THE FIELD AT A GLANCE.

Oscar A. Edgerly is at Lake Helen, Fla.

Mattie E. Hayden has a two weeks' engagement in Muncie, Ind.

Charles Brockway will be at Fort Worth, Tex., after March 1st.

Mrs. Mary C. Von Kanzler is with the First Spiritualists' society of Syracuse, N. Y.

The Spiritual bureau of information is now located at 335 Second avenue, New York City.

M. R. Crilly of Allegheny, Pa., is rapidly recovering from a severe attack of typhoid fever.

Mattie E. Hull has a few open dates for camp meeting engagements. Address 72 York street, Buffalo, N. Y.

Mr. W. C. Jessup and Mrs. Alice Gehring have been doing good work at Crown Point, Ind.

Miss Virginia Wooster of Pittsburg recently assisted Margaret Gaule with song service at the Brooklyn Woman's Progressive Union.

Frank T. Ripley, the well known speaker and medium, has open time for the Sundays of March, April and May. Address, Oxford, O.

Carrie E. S. Twing is at Lake Helen, Fla. She will return north about the middle of March to attend a mass meeting of the New York State association at Buffalo.

The Progressive Spiritual society will resume meetings in Grand Army hall, South and East Diamond streets, Allegheny, Pa., Sunday, Feb. 25. Sundays only, 3 and 7:45 p. m. Mrs. M. J. Crilly, test medium.

C. M. and Josie K. Folsom are serving the First Spiritual society of Ft. Wayne, Ind., during February. They answered the call to hold a week-day meeting at Muncie, Ind., the 14th inst., which was a success. They have open dates—April, May, June—also would be pleased to hear from camp associations. Address 55 E. Wayne street, Fort Wayne, Ind.

Dr. N. F. Ravlin, whose present engagement with the First Association of Spiritualists of Philadelphia extends from October, 1899, to June, 1900, has been re-engaged from the first of September next to the first of June, 1901. Every Sunday evening the hall is filled to its utmost capacity. Dr. Schlesinger gives most convincing tests at the close of the Sunday evening lecture.

The Massachusetts State Association of Spiritualists will celebrate the 52d anniversary in Berkeley hall, Boston, Thursday, March 29, all day. A large list of speakers, mediums and musicians will take part. Below are a few who have signified their intention to be present: Dr. Geo. A. Fuller, Harrison D. Barrett, F. A. Wiggin, Mrs. Minnie M. Soule, Mrs. N. J. Willis, Mrs. Alice Waterhouse, Mrs. C. Fannie Allyn, Mrs. Jahnke, E. Warren Hatch and members of the Clenton orchestra.

Toledo, O.—The meetings held in this city under the auspices of the Independent Association of Spiritualists are successful. The association, since its existence, Dec. 21 last, has put forth every endeavor to bring before the people, at all meetings, good, honest mediums, those that are able of plucking out by their roots the dire evils which so easily find a lodgment in the hearts of the materialists. For Sundays, Feb. 25 and March 4, we have with us Mrs. Amanda Coefman of Grand Rapids, Mich.—Cor.

Chicago.—We had the pleasure of listening to Edgar W. Emerson of Boston, Mass., at the Steinway hall, on the 14th of February. The lecture was very fine and the tests were startling, and the many friends from the Borderland were glad to come and make themselves known. This was a rare treat for the Chicago people who have not been out to any meeting, but are ready to come to the front when Truth shows itself. Miss Frankie Cole and her quartette sang for us. In the audience we had the best known Spiritualists of Chicago.

Springfield, Mo.—Myself and wife having located in Springfield for awhile, are holding Spiritual services (assisted by the dear sister and co-worker, Rev. Allie Bhuland) at 612 N. Campbell street, and have been meeting with success, noticing some new faces every Sunday evening. The state board met two weeks ago and made arrangements for the camp meeting in July. I have been requested by the board to write asking for a list of the names and addresses of the most noted mediums, as they want to engage only the very best. I can furnish them names but am sorry to say I can't the addresses.—Rev. George G. Griffin.

Louisville, Ky.—The midwinter convention under the auspices of the Church of Spirit Communion on the 15th, 16th and 17th was a success. All services were well attended. Dr. Wheeler was ably assisted by W. C. Jessup, president of the M. N. P. A., and Frank T. Ripley of Boston, Dr. L. J. Vaughn of Chicago, Mrs. Alice Gehring and Hon. A. B. Christney and wife of Christney, Ind. We feel very much encouraged at the success of our meetings and know that a great many people have put on their thinking caps and they will soon learn to stick to that which is right and good. Mrs. Dr. Vaughn is open for engagements at camp meetings. Home address, 212 Ogden avenue, Chicago.—Brent W. Hays, Sec.

Brooklyn, N. Y.—There never was a time in Brooklyn, this "City of Churches," when so much interest was manifested in Spiritualism as this year. The Church of the Fraternity of Divine Communion held two very interesting services at the corner of Bedford avenue and Madison street, Sunday, the 18th inst., one at 3 o'clock at which Mr. James H. Fort spoke upon the subject, "Body, Soul and Spirit." It was most masterly handled and held the audience for 35 minutes, at the close of which Mr. Ira Moore Courlis gave some very interesting demonstrations. In the evening at 8 o'clock Mr. Courlis gave a grand seance, at which many strangers received messages from loved ones in spirit life. Our program is always interesting, as we have good musical numbers, Miss Ray Stillman being the soloist. Strangers visiting New York will find this meeting worth the visit. The afternoon services are free. The evening time is devoted more to the messages.—W. H. Adams, Sec.

Chicago.—A mass convention under the joint auspices of the N. S. A. and the I. S. S. A. will be held in Handel hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m. and 8 p. m. President Harrison D. Barrett will be in attendance and the best speakers and mediums in the Spiritualistic ranks will participate in the program. Good music will be furnished at every session. Every Spiritualist society in Illinois (whether chartered or not) is desired to appoint one of its active members to communicate at once with Ervin A. Rice, corner 17th and Clark streets,

A GREAT HEALER.

THOUSANDS OF HIS CURES SEEM ALMOST MIRACULOUS.



DR. J. M. PEEBLES.

BECAUSE your physician has failed to cure you do not give up in despair. There is still help for you. Thousands of those who have been given up as "incurable" are receiving new life and vigor at the hands of Dr. Peebles and his able staff of assistants. He can cure you or at least give you permanent help.

Psychic Diagnosing. All of the Doctor's diagnosing is done by the aid of his Psychic gifts. He can diagnose your diseased condition as accurately as can the X-ray locate a fractured bone. Nothing is of more importance than a correct diagnosis. This is true because it is the causes, the fundamental diseased organs and tissues that must have attention. If a person has a pain in the side due to an affection of the liver the physician who treats the patient for an involvement of the lung and pleura will necessarily fall short of a cure.

WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.

Wise, W. Va., Jan. 10, 1900.—Dear Sir:—This evening finds me trying to answer your most kind and welcome letter. I can say that I never had any physician explain my ailments to me as perfectly as you did.

Harrison, Neb., Jan. 7, 1900.—Dear Sir:—You described my case better than I could have told it myself.

WONDERFUL RESULTS OF HOME TREATMENT.

Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill I most cheerfully and heartily recommend you to all those in search of health.

St. Johns, Washington, D. C.—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours.

Brooks, Cal., Jan. 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me.

Important Offer. There is no need of your spending hundreds of dollars in being treated at sanitariums and hospitals. I can treat you successfully at your home at a moderate expense. I require no large sum in advance—the treatment is within the reach of all. If in doubt as to your true condition write me at once giving, in your own handwriting, your age, sex, leading symptom and full name and receive a true diagnosis of your case. To each lady writing as above he will send "Foods for the Sick and How to Prepare Them," a practical booklet on the preparation of proper foods for the sick, and "Woman," a booklet of much value to every wife and mother. He will also send printed matter on his treatment if desired. Address:

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Gives seances daily at his office, The Occult Book Store, 102 W. 42d St., N. Y. City. Send stamp for circular on mediumship.

Chicago, concerning local arrangements. Mediums and others desiring advertising space in the 5,000 daily programs will also communicate with Mr. Rice at the address given before March 15.—Harrison D. Barrett, president N. S. A.; Dr. Geo. B. Warne, president I. S. S. A.; James B. Freeman, vice president; Ella M. Johnson, secretary; Ervin A. Rice, treasurer; Hiram D. Eddy, Orrin Merrit, M. W. Packard, trustees.

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(Formerly New York College of Magnetism). The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject.

The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BABBITT, M. D., LL. D., Dean, 215 South Broadway, Los Angeles California.

Walter D. S. Hayward

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Your disease diagnosed truthfully. Send lock of your hair and 10 cents. Advice given in private readings by mail; also business advice. Send a lock of your hair and \$1.00. Quest on you wish answered write them out and seal them and they will be answered by spirit control and guides, and returned sealed as you sent them. 912

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HOW to Become a Medium in Your Own Home. Will send a pamphlet giving instructions, delineate your phases of mediumship and give a spiritual song book. All for 25 cents. Address Mrs. T. A. Riles, San Diego, Cal.

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CHART FREE By a Bohemian Gypsy Astrologer and Clairvoyant. Send age, color of eyes and hair in own handwriting. Address GEO. WELLES, Box 130, Newark, N. J.

HOW to Draw Your Spirit Friends Around You With a Talisman. 10c (silver or stamps). Prof. Jas. Hilling, Boston, Mass. Gen. Del.

A WORTHY TRIBUTE WORTHILY BESTOWED.

Editor Light of Truth: It gives me pleasure to do what I conceive to be a duty, to say a word in regard to the personality and life work of the Rev. Geneva Lake; also known as Mrs. H. S. Lake, who, while I hope that she needs no introduction to the readers of your fearless and fetterless journal, has a claim upon those who know her as I do, to say to such as may not, that she deserves a warm place in the hearts of all lovers of the human race. From the year 1877, when she first stood upon the platform of free and independent thought and action to the present day, she has been the unswerving and conspicuous advocate of the natural rights of all men and women; and a brilliant figure in her charm of oratory and command of language. During these years, thousands have listened to her, from Maine to California, and have been impressed by the singular charm of her polished and powerful oratory, combined, as it is, with a unique and almost heroic personality.

In common with many others, the writer is well acquainted with her, and knows well of the sacrifices and struggles—severe almost beyond endurance—under which she has labored while bearing forward the banner of our common faith. It was under her remarkable ministrations that we first discerned the light of truth, we now have, and we heartily endorse the words of Elizer Wright, who said: "Her picture hangs in my memory as one of the brightest spirits of the age." And of the Rev. A. B. Bradford, "so great is my admiration for her ability and character, I could wish for her every worldly blessing."

She is a born reformer, and her friends are accustomed to hear her say: "I am not here to trim sails, but to proclaim principles." How natural then that she should strenuously advocate a new social and industrial order, which she declares must logically follow the acknowledged truth of immortality. As an advocate of spiritual things she has always plead for a more complete application of the "higher laws," and has infused into others something of her utter reliance upon the righteousness of this cause; and an actual perception of Infinite Justice.

That she is a conscientious and careful writer in both prose and poetry is well known. Her words are noted for their vigor and exalted and life-giving atmosphere. Her numerous friends will surely welcome the publication of other articles from her trenchant pen.

"Honor to whom honor is due" is often repeated, but amidst the bitter strife of ideas between organized force, known as government and capital, on the one side, and the vast multitudes of unprotected and unorganized toilers on the other, the "honor" is generally bestowed upon the least deserving. And so I lift my voice in honor of her who gives her best powers of body and mind to a just and righteous cause. Yours for the truth, wherever it may lead, and at whatever cost.

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HOW IT IS WITH ONE HANGMAN.

A news item states that Amos Lunt, the hangman of San Quentin prison, Cal., who has a record of 20 executions in five years, is now a mental wreck from insomnia and hallucinations. He has not slept well, because every time he falls into a doze he sees the spirit of some of the murderers whom he has sent to the other world. Especially is he haunted by the spirits of Durrant, who murdered two girls in a church, and of "Hunchback" John Miller, whose head was nearly taken off when Lunt made a miscalculation in the rope. Warden Hale will send Lunt to a sanitarium and attempt to restore his mind.

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DR. R. P. FELLOWS, Vinceland, N. J. and give the name of this paper.

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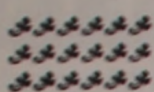
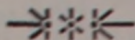
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NOTE.—These Messages are received Automatically and Clairvoyantly from my Guide, Dr John Williams, and should there occur any mistakes in spelling or otherwise, I trust the friends will give us the benefit of their charity and patience.

C. THOMAS H. BENTON,
Medium.

SPECIAL ANNOUNCEMENT TO READERS OF THE MESSAGE DEPARTMENT.

There will be no attention given to applications for free messages in the Light of Truth hereafter unless the instructions on the Light of Truth card are fully complied with.

Write your name and address in your letter to us, in full, as we have not time to look you up. Otherwise your letter to the spirit will not be returned to you nor answered. Each person writing us should write his own letter to the spirit, so as not to get the magnetic forces mixed.

C. THOMAS H. BENTON,
Medium.

C. Thomas H. Benton, medium for this department, is now at home again, but expects to visit Peoria and Peru, Ill., some time soon.

Will engage with any society or private parties desiring his services as medium and speaker.

MESSAGES.

"Only through your own consciousness will you ever know the truth of life. Yea, build your house, but avoid as much as possible going into debt."—From Cousin Robert to S. S. Smith.

Mrs. Dale Wherry, Sossery Hill, Pa.—Fred and Harry, two beautiful spirits, come and say: "Dear Dale, we will assist you in making a bright future." Aunt Sarah and Eliza Green want to be remembered.

M. M. Watson, Paterson, N. J.—With this influence comes such a warm, loving sensation. A spirit voice whispers to me: "Tell my son that mother is here today." She gives the name Catherine, and says "God bless my son."

Leo R. Myers, Norfolk, Va.—I sense in this sealed envelope a different name from this, that wants a message from Bertha, which I shall not try to answer. Persons wanting a message should be careful to write their own address or no notice will be taken hereafter.

Edna Thompson, Defiance, Ohio.—I sense with this lady a very rambling disposition, full of misanthropy and good humor but very firm when in the right. Three spirits present themselves and say: "Tell Edna." Mary, Henry and Ione Thompson say, "do not be too trustful."

E. F. Avery, Elbridge, Mich.—The spirit of a lady comes, gives me the

name of Estela, and says, "How glad I am to reach you in this way. I am often with you. Yes, I did touch you. Did you sense the time I tried to impress you to go on with your new enterprise? All will be well in that matter."

Robert Bayles, Harvey, Ill.—This person is a law unto himself. I sense a nature refined and full of good deeds. Ever ready to lift up the fallen and give a word of encouragement to the heavy-hearted. John, George and William come to him and say, "You shall see more prosperity in life."

Geo. Everson, Center Moribes, Long Island.—A wife comes, Isabella Everson. She says: "Yes, dear George, I give you a message every opportunity. My interests are with you and I love you just the same, and I do long for the time when you may join me here. I rap and make my presence known to you whenever opportunity offers."

G. W. McLaughlin, Dallas, Texas.—A spirit comes, an old gentleman, and calls for his son; he seems to be very anxious to communicate with him. "You are aware, my son, my business affairs were not as they should be. The money I lost you will never get." A spirit, Edward, comes; the business will be settled satisfactorily.

Jacob Princey, Joplin, Mo.—Coming into the surroundings of this gentleman we find one whose soul is wrapt up in the great desire to uplift the human race. We see the spirit of a lady, who says: "Sister Charity Princey tells brother Jacob there is a great field of work for him in the vicinity where he lives." Also Mary comes and says, "We will guide and protect him."

Mrs. M. Fowler, Galesburg, Ill.—As I get this lady's influence a little child comes from spirit life, so beautiful I know it is one that knew not much of earth. It was taken away as soon as it arrived. It brings many others and I hear these words: "Mother, all will be well." Uncle Charlie and Lizzie send greetings. John Beela, a spirit known many years ago. Will says: "Dear Maggie, I have never forgotten you."

John A. Schaber, Bucyrus, Ohio.—I find the forces very strong coming in contact with this gentleman. He is so earnest in his purpose and his desires are very strong to hear from his loved ones. A lady comes to me. She says: "John has nothing to fear.

He is so upright in his dealings." Annie and Vedia are names spoken here. August sends love, and Fred Smith says, "Do you remember the old mill?"

Mrs. L. C. Wood, Cleveland, Ohio.—A tall spirit, of light brown hair and blue eyes, and gives the name of Frank, wants to send love to Louisa. I hear the name of Charlie Hill, one she knew in schoolgirl days. He asks her if she remembers the time we all went skating and Bill Smith fell in the water. This lady is of a very skeptical nature, but very good in sickness.

Dr. J. Elizabeth Hawley, Melvern, Kan.—As I take this letter a strange sensation comes upon me and I hear these words: "My child, all is well with me. Your friends are with me often. You wish to know more and be convinced beyond a doubt of spirit return. Sit for development in your own home is the only way to convince you." A little child now comes and says love to mama.

Z. Christian, Bonaparte, Iowa.—As I take this letter I hear the name of Katchen Christian. I go across the water in the old country. She also brings spirits Johanna and Frederica, who have been in spirit life a long time and are relatives. They all unite in the one desire, that Minnie should sit for development, and her health will be benefited as well as her spiritual unfoldment. Also the question asked is "Yea."

Mrs. L. O. Brewster, Buffalo, N. Y.—As I come in rapport with this lady I hear the words of this old song: "I am nearer home today than I have been before." This is a spirit friend who is a guide as well. She tells me her name is Lilly. You have had a troubled life, full of worldly cares, but sunshine will come to you and earth seem to be a haven of rest to live in. Ned and Charlie are well. Nettie Walker sends love to Sadie. A little child says, "Tell mama I love her."

Mrs. Lucy J. Carrell, Wheeling, W.

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Va.—As I take this letter a wearied feeling of almost despair comes to me, but I feel I must shake off this melancholy and live to do good in the world. Liddia says: "Work, dear mama, for the good of this grand and noble cause." She also says: "See my little one often and do not let my darling forget me." James also comes and wishes to be remembered. "Tell George I find spirit life so beautiful. I have met all the dear ones. Liddia M. Zair."

Charles A. Eichler, Chicago, Ill.—Wallace Says: "Dear Charlie, my heart goes out in love and sympathy to you and I do know how you long for one word of love from the dear ones gone beyond this earth sphere. Do not hold yourself so positive. Say I will take what comes." Your mother is here and sends love to you, also Henry, George and Mary. They say: "Charlie, be patient, and all will be well with you." Your mother says: "I am with you often, and it seemed so hard for me to leave you for my bright spirit home, but only a short time, even though we live out our allotted time of three score years and ten. It is but a drop in the great ocean of time. And when we know, as we Spiritualists do, that we have all eternity to progress, how happy we ought to be."

To Mrs. J. A. Slaughter, Charleston, W. Va.—Your envelope having been used once before, makes it difficult to get enrapport with your spirit friends. You should read carefully the instructions as given on the card and follow them strictly to get the best results. I get nothing with your envelope and the following will explain some of the reasons why: Suppose you should come to Chicago and say to me: "My name is John, and I want you to find for me my brothers Sam or S. E." Do you think I would be able to find them? Just so in spirit life. You go or write to a medium as if they and their guides should know everything about you and your spirit friends, but when the instructions are fully complied with, my spirit guides go out and look up your friends wanted and persuade them, if possible, to come and communicate. My guide says that he is not able to come en rapport with your brother on account of conflicting influences and currents caused by using the old envelope, and it should have been sewed across only two ways instead of three or four. Read special announcement this week.

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My own is life, love, knowledge and success of every child of man.

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My own has in it no shadows of doubt or turning.

My own holds me ever folded about with strength, plenty, love of friends.

My own is the Divine Thought that shines through me and illumines everything I behold.

For I am Thy Expression, O God, and thy expression everywhere shall respond to mine.—Unity.

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NEWS OF THE WEEK

There is yet no trace of the assassin of Senator Goebel of Kentucky.

The manufacture of artificial graphite is a new Niagara industry of great promise.

The Paris exhibition of this year is to be followed by one at Liege, in Belgium, in 1903.

The report of the house committee recommends a territorial form of government for Hawaii.

At Hamden, Conn., constables arrested Arthur Johnson and took him to jail for skating on Sunday.

German societies of Allegheny, Pa., numbering 50,000, have united in opposition to the blue laws of the state.

Miss Susan B. Anthony, who has reached the age of 80, has retired from the presidency of the National Woman's Suffrage association.

Bottles of perfume, still fresh, and jars of pomade that had not lost its fragrance have been recovered from Herculaneum and Pompeii.

The New York Central Railway company has made arrangements with two large casualty insurance companies to insure the lives of its employees.

Rev. Dr. McGiffert of the Union Theological seminary was cited to appear before the New York presbytery to answer charges preferred against him.

The London Lancet has recently cited some instances where diseases were communicated by holy water, and many samples were taken from churches from different towns in Holland.

The lawsuit instituted by H. C. Frick against Andrew Carnegie involves something like \$21,000,000—a larger sum, it is said, than was ever before brought to issue in a purely individual suit at law.

Edwin Mayo of the "Pudd'nhead Wilson" company, dropped dead in the Chateau Frontenac, Quebec, Feb. 19. Mr. Mayo was the son of the late Frank Mayo, for whom the play "Pudd'nhead Wilson" was written.

Dr. Negro of Turin has succeeded in curing 100 out of 113 cases of sciatica by digital pressure over the painful part. The pressure is applied with all possible force for 15 or 20 seconds and is repeated for same length of time after an interval of a few minutes.

The house committee of mines and mining has reported favorably a bill creating a new cabinet officer to be known as the Secretary of Mines and Mining. He is to have entire charge of affairs relating to mines, and the Geological survey will be placed under his care.

"The Medium's Guide" is the title of a new book by M. Theresa Allen, M. D. This work, Mrs. Allen tells us, is the result of many years of careful study, observation and experience, and is designed to be a standard text-book on the subject of Mediumship. Its motto is: An Enlightened Mediumship is the Hope of Humanity. The instructions are clear, concise and helpful. No one can study them without feeling a deeper interest in spirit mediumship and seeing the way clearer to its development. The explanations are such as to inspire a greater confidence in angel guidance, and a deeper love for spirit communion and spiritualism. The ideas expressed are purely original (except such as are quoted and their authorship given). Price 50 cts.

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